Zions Herald

THE INDEPENDENT METHODIST WEEKLY

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Wide World Photos

IN ENGLAND . . . 1941

The boys and girls of English city Sunday schools have been tagged and evacuated to distant places of safety—some to America. It may be long before their voices will again be heard in classes and choirs. . . . The pennies of Methodist Sunday school children have for years been a large factor in supporting Methodist missions in Asia and Africa. The tinkle of these pennies, too, has been silenced by bombs. . . . And the missionaries. . . ?

FOUNDED 1823

As a Minister Leaves for the Army

THE CHAPLAIN AND HIS WORK

PERCY M. HICKCOX

War time and periods of international crisis often serve to clarify our thinking and force us to face facts in a manner that is little short of a revelation. In the presence of grim reality—bombed cities, suffering humanity, and unprecedented heroism—the specious arguments and smug security of other years seem futile. In leaving one's city pastorate to take up one's duties in the chaplaincy of the army for an indefinite period, one finds oneself almost involuntarily comparing the life of the resident minister with that of active duty in the army. In spite of all that has been said in more comfortable years concerning the clergyman's identification with the military system, and the sharp Conference debates about recognizing the place of a chaplain at all, the quality of the work in either field is very much the same. The army chaplain has a parish of about 1200 souls, the difference in the service being that his parish is a more closely knit group, and more easily administered by reason of the fact that the chaplain wears the same uniform and is identified in every particular with every member of his parish.

As a clergyman, the chaplain preaches to an eager and attentive host of youth on Sunday, builds up a choir, enlists musicians, organizes Bible classes, and, on regular army posts, conducts Sunday schools, organizes Boy Scouts and men's clubs, and calls regularly on the sick. During the week, in addition to routine military duties (the chaplain is the religious adviser on the staff of the commanding officer), he visits the hospitals daily, attends social functions as a chaperon, acts on committees, and gives continual attention to his duty as liaison officer, in which capacity he represents the army in its contact with the homes of the boys, civil groups, and welfare organizations.

As the minister enters the service of the army he feels a sense of financial relief as well as release from the competitive pressure which has invaded the ranks of the ministry. In his new life the chaplain, like every other man in the service, has the same pay, rank for rank and year for year, that every other man in a similar capacity receives. Our Methodist Conferences, as indeed all our ecclesiastical conventions, pass high-sounding resolutions on social and economic questions, but shelter a disparity in financial support which is both unjust and humiliating. We boast that there is no brotherhood in the world comparable to our Methodist ministry, and in many ways it is true. E. Stanley Jones, however, in his book "Along the Indian Road" says, "There is little use trying to achieve fellowship over or around unjust economic relations." This writer is in full accord with the resident bishop, who in his searching little publication, *The Boston Area,* for January, 1941, under the topic "Relative Justice," states: "With less in the common pot, the amount any individual takes from the pot becomes a matter of concern to all. War economy must mean relative justice. Even with less in consumption goods, we can move nearer justice."

A few weeks ago I spoke confidentially with a member of the New England Conference who spent his summer vacation toiling from early morning until late at night as a laborer in the Connecticut Valley tobacco fields in a noble effort to piece out this "minimum salary" and to meet his honest bills. The New England Conference sets up a minimum salary of $1500 in cash a year, thereby proclaiming that this amount is sufficient for a man and his family to live on. The natural inference is that all those who regularly receive from two to three times this amount are enjoying a surplus above their normal needs of frugal and healthy living. In these days of unparalleled opportunity and distressing need, we bemoan our shrinking funds for missionary work. We decry, and not without reason and alarm, the staggering crisis in our World Service funds. One cannot escape the logic that these pressing benevolent causes would thrive as never before if all who receive these "surpluses" were to donate them unrestrictedly to the causes that the church proclaims.

If a man in the army serves faithfully year after year, he is automatically promoted rank by rank as the years go by. This is a rule that works impartially, and its operation sustains a morale among army officers which is absent in the church. How many times have we seen a district superintendent c fort his underpaid men by inform them that they deserved more re nition and some promotion and wo get it, "but there are not enough str churches to go around"! Another C ference member on a small but ex ing charge tells me that he would feel happy or conscientiously free one of our highest-paid brackets: would always be hampered by the c viction that his incumbency year a year of one of the best pulpits wo be keeping some worthy brother c tinually below a living margin of fective service.

The laconic telegram from the W Department which arrived today forms this chaplain that he will be signed to Raritan, New Jersey. Brot ministers inform me that they co not endure such an autocratic syste "You have never seen this station, a you know nothing about it?" But the army one knows that a qualif chaplain would not be sent to any s tion unless there was the minimu number of men stationed there, a that the support in the field will be t same whether one is detailed to t best and most popular post in t country or to some out-of-the-way h equally needy field. The Governme may want this chaplain to serve "Podunk," but his traveling allowan rationing, and salary are the same in the most swanky army barracks. this is autocratic, let us have more it in the church and, with it, the pea of mind and undivided attention duty which these conditions espous The chaplain does not feel that he mu be a politician playing up his progra and talents in the sight of his superic that he may be regarded a proper ca didate for some desired pulpit. He c calmly read St. Paul's admonition the Romans, " . . . in honor preferri one another," without catching breath and discounting the lines their truth haunt him the rest of t day.

In some twenty years of attendi Methodist Annual Conferences, I c remember one occasion only when man who had been honored with go pastorates culminating in the superi tendency, and who was then "steppi

(Continued on page 162)

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THE INDEPENDENT METHODIST WEEKLY

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"*The Devil Is a Sissy*"

LOVE OF EASE MAY BE OUR UNDOING

HAROLD LANCASTER

meone has stated that a fitting coat of arms for our vould be an interrogation point rampant over three ps dormant, with the motto "I wonder." It seems to hat if this is to be a perfect symbol of our day it will cessary to circumscribe the whole with a balloon tire. history of our day might be summed up in terms of tempt to balloon-tire everything. How to avoid the all jolts and minimize the impact of all bumps has ne our chief concern. The story is told in a current zine of an individual who has for many years been ng it his hobby to acquire all the comfortable little -saving gadgets on which he could lay his hands. have come to be a nation of people who have made cquiring of such gadgets the serious business of life. s been an exceedingly pleasant way of living. We certainly had a day and a night of it.

s a way of life, however, on which we are coming to with suspicion. Not that we are tired of it, but we the same sense of uneasiness that comes to a person becomes conscious that the couch on which he has reclining is cracking up. Or we feel like a person has been dozing and the alarm clock goes off. We the contrivance in action, but there is no ignoring it. reatening thing has appeared in the shape of a people has concentrated on power and fitness and is getting ay in the world to a remarkable degree. Someone has hat in this world there are both tough souls and ten- and then goes on to hint that the tender souls are than the tough. However that may be, in the world r day the tender seem to be in a fair way of perishing e the onslaught of the tough.

few weeks ago Alexis Carrel gave an address before up in Syracuse in the course of which he said it was onviction that it would be wise at this hour in a entous age to develop in this country men of greater cal and spiritual strength than have ever lived at ther time in the history of the world. He is a scientist given to using the calm, calculated language charac- ic of the scientific mind. The call he sends forth is not one that will be greeted with enthusiasm. We all love ease and comfort too well for that. But at the same time we are realizing that something difficult and disturbing is being forced upon us whether we want it or not. I have read somewhere of how on one occasion Cæsar stood surveying a battlefield on which lay 80,000 dead, slain in a battle between Cæsar and Pompey. Cæsar had not wanted the battle, but he had been forced into it by Pompey. "Alas," he said as he surveyed the shambles, "he would have it thus." We may look yearningly at the life of comfort and ease which has been our lot, but we can only cast our eyes across the Atlantic and say, "Alas, he would have it thus."

It will be no simple thing for us to turn from our easy and comfortable way of life. When Richard the Lion-hearted wanted to show the great Saladin what a man he was, he lifted his battle-ax aloft and sent it crashing through a bar of steel. Then Saladin took a silk cushion and laid it before him, saying, "Cut through that." Once again the ax was brought down, but the cushion sprang back resiliently from the blow, showing not a dent. Then Saladin took a delicate, fine-bladed knife and with one quick turn of the wrist cut the cushion through. Silk cushions are going to be harder for us to deal with than steel bars. But unless we can clear them out of our way, we might as well fold up our tents, for our day is done.

One will not get very far in urging people to be strong before someone asks the end for which the strength is to be used. It is a legitimate question, for terrible things are being done in the world as a consequence of the misuse of strength. A nation grows strong and then employs its strength to impose its way of life on other nations, uses its might to make right, enslaves other peoples and compels them to give grudged labor, terrifies human beings into obedience. Who can covet strength for the attainment of such ends? Those are the ends for which animals use their strength, and we are speaking of strong men. Men have characteristics which animals do not possess and which not only make men superior but result in their

being a different kind of living thing. We reason, formulating theories and applying them to actual life. Animals do not. We have a moral sense, we do things not because it is our nature to do them but because we feel we ought to do them. Animals do not possess this. We have a sense of beauty. There is something within us which looks for beauty and which yearns to create it where we can. To be a strong man means to be strong in these things in addition to the possession of physical strength. It may be that we shall be compelled to think more of physical strength than we have been in the habit of doing—the kind of strength that gets things done, that manifests itself in speed and skill and in the enduring of those things we are called upon to endure. But there must be a cultivation of those other qualities which make us different from the animals, and this for a very definite reason. In any conflict, those who are only physically fit cannot stand for long against those who are both physically and spiritually fit. To all outward appearances there may be very little difference between the two, but no struggle will be waged for any length of time without the difference making itself apparent.

In answer to the question concerning the end for which the strength we are being urged to cultivate is to be used, we can only answer, For any crisis that may arise, any crisis that involves what we feel to be right. We want to make ourselves so strong that if we fail in such an hour it will be because we faced overwhelming odds and not because we did not have it in us to stand up to it.

How is this toughness to be cultivated? Religion must make a contribution. Religion has not been regarded as being productive of great strength. In a recent year one of the ten best plays had the title "The Devil Is a Sissy." That title was coined and applied for the same reason that most titles are coined, to arrest attention. Those responsible thought people would be staggered by the suggestion that the devil was a sissy. People had always regarded him as the tough creature who got things done in the world. One wonders if there has not been a tendency on the part of the church to minister to that conception. Heywood Broun once reported that he had made a careful study of forty sermons that he had heard, and in only one of the forty had he discovered any praise of kindliness or any celebration of good will. In those sermons, anything God was doing was feeble and remote by the side of what the devil was doing. He went on to say that if he had a sixteen-year-old daughter he would not send her to church, for he would not want her to think that the devil was right and that wrong would prevail. It would mean that she would be licked before she began.

The people who coined the title "The Devil Is a Sissy" had a keener insight than that. They said that the devil was a sissy and was doing the kind of things a sissy might be expected to do. He just wasn't tough enough to do anything worth while. We need to look at what God is doing in the world. Only One tough and strong would ever attempt the goals He has set before Himself. We have helped along the idea that the devil is strong and that God is feeble by making spirituality synonymous with the frail. Someone has told of a minister who had not had good health who was taken in hand by a doctor and under his direction became robust and strong, even fat, and members of the congregation said, "Isn't it too bad he has lost his spirituality?" It was strength that religion gave people in its beginning. There was nothing soft about the One who carried a cross to Calvary, there was nothing soft about those who went out to turn the world upside down. We read that it was when people saw the bold of Peter and John that they knew they had been Jesus.

We must toughen ourselves by our daily trair William James in his talks to teachers urged that ought to keep the faculty of effort alive by a little tuitous training every day. We ought to be systemati heroic in little unnecessary things. We ought to do so thing every day for no other reason than that it is diff to do. It would seem more fruitful to put this gratui training into the things we are already doing than those things which there is no possibility of our doing. The folly of this has been set forth by a satiris these words:

> Why can I not look in my ear with my eye?
> If I set myself to it,
> I know I can do it.
> You never can tell till you try.

There are enough things in which we are now invol that we know we can do better, to give our physical spiritual muscles the exercise they need. Somebody that he went to church on Sunday mornings because liked to read the funnies and because it was the c morning he had to lie in bed. We might well take daily dozen in the work that we have to do. This wo mean that in our work there is none of the attitude will get me by," "It is good enough," which is so proc tive of ennui. Our work offers a field for the cultivat of the attitudes "I can put more into my work than a body expects," "I can put into my work a quality that be neither bought nor sold, a quality that can only expressed in a mystic coinage that has on it a h crowned with thorns and the words 'Ye did it u me.'"

William James goes on to remind us that training this kind is like the insurance that a man pays on his ho and goods. The tax does no good at the time and will p sibly never bring any return, but if the fire does come, fact of his having paid will be his salvation from ru "So with the man who has daily hardened hims through energetic volition and self-denial. He will sta a tower of strength when everything rocks around h and his soft fellow mortals are winnowed like chaff in blast."

Lastly, it is true that if we are going to toughen o selves we must have something to toughen ourselves f There must be some compelling end. The thought of p sonal advancement and gain is not enough. That is l whistling to get through a cemetery; it is seldom that i successful in getting you quite through. It is not an a quate motive for toughening ourselves, to bring about, a result, a world in which there shall be no burden armament and in which we shall therefore have m money for amusements. Would the following be a mot compelling enough: the creation of a world in which m may be truly man, a world in which his distinctive at butes, reason, morality, and love of beauty, may live a grow? If he is to reason he must be allowed to think himself, and have free access to the thinking of others; he is to be truly good he must be allowed to do what feels is truly his duty. If he is to create beauty, his imagi tion must be allowed to roam at will. All these things involved in what Jesus called the kingdom of God, a at the present time they are in danger of perishing fr the earth. For the sake of protecting them in whate manner we may feel is right, let us toughen oursel "Endure hardship as a good soldier of Jesus Christ."

"How Can I, Except Some Man Should Guide Me?"

TITHERS WON THROUGH PERSONAL CONTACTS

J. HOMER SLUTZ

A princely pulpit orator of long ago, Dr. John Price Durbin, once said to a great congregation, "No man is ever brought fully and finally to Jesus Christ except through the office of some other person." Dr. George Peck, being present, rose and called Dr. Durbin's statement in question, saying, "Was not the Ethiopian brought to Christ by reading the prophet?" And Dr. Durbin replied, "'Understandest thou what thou readest? And he (the eunuch) replied, How can I, except some man should guide me?'" In that rejoinder, it is very evident that Dr. Durbin placed his skilful finger upon one of the great fundamentals of the coming kingdom of God.

It was not strange, therefore, that several generations after this thought-provoking incident, one of the leaders in our Methodism, who later became one of our bishops, made the following statement before a vast throng of church leaders: "We have too long tried to bring in the kingdom by addition, and the kingdom will never come except by arithmetical progression. If Peter had saved three thousand souls every day after Pentecost, and if his so-called apostolic successors had had religion enough to do the same thing, it would have taken a thousand years to bring the world to Christ as the world was in Peter's day, and there would have been thirty new generations unaccounted for; but if each of the three thousand had gone out to save one a year, and each new disciple had done the same, the entire world would have been reached for Jesus Christ a whole generation before the Gospel of John was written." Even so; evangelism must personalize itself if the kingdom is to grow as it should and must.

In like manner, if the tithing challenge fructifies in persons who actually covenant with God to begin the practise, more attention must be given to it in the local church than simply a sermon delivered now and then by the minister. The latter is important. Far be it from me to minimize this importance. However, in addition to the pulpit messages, the tithers who have proved the spiritual values of this habit in their own lives must get out and do personal work in its behalf.

I was won, while in college, by my roommate, who was a consecrated Christian and a loyal Presbyterian. One is safe in asserting that ninety-nine, if not one hundred per cent of those who are tithing stewards today were persuaded to begin the practise through some personal touch somewhere along the line among their acquaintances. Scores of illustrations could be given to prove the trustworthiness of this statement.

The latest life-story that has come under my observation runs as follows:

Two of us were seated on the opposite sides of a table in a certain down-town dining room in the city of Knoxville, Tennessee. Facing me was a layman of my church, a young business man, enterprising and proficient in his chosen line. A month of stewardship education had been completed in the church of which this young man was a member. As a vital part of that campaign, tithing was not soft-pedaled, as it frequently is in stewardship campaigns, and both this business man and his wife were interested in the challenge, at this time the wife a little more than her husband. Fully one hour was spent in conversation after lunch was over. The men separated, with the understanding that the layman would think things over prayerfully and report at a later date.

Fully nine months passed into history before I was making a pastoral call on this same business man in his office. He took me away from his secretaries into his private office, where we could be alone. He then unfolded to me this very interesting bit of news: "Not long after our luncheon meeting of many months ago, I made a call upon a business friend of mine who is a layman in another denomination, and before we parted, I told him about the conversation between us in the restaurant. I said, 'My pastor is putting up to me the tithing challenge.' My friend came back at me with the searching question 'Do you mean to tell me you have never tithed?' And my only answer could be a frank confession that I never had. Then this business friend of mine opened up and gave me his experience as a long-time tither and brought pressure to bear upon me, even greater than that brought by you in our conversation many months ago. Mrs. —— and I have talked the matter over thoroughly, and we are now ready to sign the Tithers' Covenant Card and become members of the Tithers' League in First Church."

Before many weeks pass by, our Tithers' League will be electing new officers for a new year and this young business man has already given his consent to become the next president of the league. In my judgment, the personal touch of that Presbyterian layman had as much to do with the winning of his Methodist friend to the practise of tithing as the work of the friend's pastor, if not more.

Why not give more attention now, each and all who are tithing stewards in Methodism, to the personal endeavor to win other recruits? It will mean the addition of hundreds of new consecrations to the comparatively small army of those who at present are thus enrolled in the church. The following lines have always appealed to me:

"I sought Happiness and she fled
Before me constantly;
Weary, I turned to duty's path
And Happiness sought me saying,
I walk this road today, I'll
Bear thee company."

Splendid! And yet when Christ dwells in our hearts and minds, an unbroken happiness constantly motivates the possessor to golden deeds. Love makes for even a greater compulsion than duty, and love, therefore, should be the dominant motive undergirding the tithing habit.

——We make a tragic mistake when we put our trust in education *as such* to save the world. Tonight in Europe there are thousands of highly educated Ph. D.'s who are dedicating their learning to devising new ways to butcher men and women and children, and to destroy democratic civilization. . . . Education *as such* has in it no power to save men and nations. Education as the agent of a moral and religious purpose in life has such a power.—*President Arnaud C. Marts of Bucknell University.*

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Read Shakespeare!

It is not easy in our day to keep in touch with the best in the past. Our contemporary world is all too exacting in its fascinations, its interests, its allurements. Yet the finest in man's yesterdays is often superior to much that is current today. Any genuine help that he can find in the task of appreciating the masters of art and literature is therefore to be welcomed. For this reason we believe that Dr. Hazelton Spencer's "The Art and Life of William Shakespeare"* will fill a unique place in the reading of many persons. For here is not simply just another book about the famous English dramatist. What this Johns Hopkins professor offers us is a "close-up" picture of the Elizabethan genius, the world in which he lived, and the contribution he made to its life and ours.

The materials for a biography of Shakespeare are meager indeed. Dr. Spencer has utilized every verifiable scrap of information in order to draw as distinct a portrait as possible. The resources for understanding the stage and stagecraft of the sixteenth and seventeenth centuries are more numerous. If we cannot know the man himself intimately, we can at least know the world in which he lived and worked. This part of his book the author has written with unusual charm. The major portion of the volume is devoted to an introduction to each of Shakespeare's plays arranged with regard to the dramatist's development as an artist.

Dr. Spencer is master of a style full of movement and unexpected turns of thought and expression. Yet every statement rests on a bed-rock of accurate scholarship and half a lifetime of research. Forty excellent photographs and maps add to the book's attractiveness and vitality. Extensive notes and an impressive bibliography render the volume useful both to the general reader and to the scholar. Here is a new prescription on long evenings for minds weary of the radio and other recreations: an introduction to one of Shakespeare's plays as written by Dr. Spencer, followed by the reading of the play itself—the prescription to be repeated each week. New England Methodists will be particularly drawn to this study since its author is the son of the late Dr. George H. Spencer of the New England Conference.

*THE ART AND LIFE OF WILLIAM SHAKESPEARE. By Hazelton Spencer. Harcourt, Brace and Company: New York. Price, $3.

Five Out of Seven

Five Methodist pulpits out of every seven in England just now are being filled every Sunday by lay preachers, according to Dr. Henry Bett, president of the Conference. A brief report of his recent message to lay preachers appears in *The British Weekly* of January 16. Among other things he said: "If there is one man in Methodism that I honor above all others, it is the local preacher in a country circuit who travels miles in all weathers and hardly ever preaches to more than a handful of people." English Methodism, in Dr. Bett's opinion, could not carry on a week without this army of lay workers.

Interesting Tax Study

Tax questions are uppermost just now in the minds of countless American citizens. With the speeding up of defense work, we may expect to have to carry still larger tax burdens in the days just ahead. A few days ago *The New York Times* presented an editorial study of the financial operations of the General Motors Corporation and brought out some illuminating tax figures. The net earnings of the company last year were $320,600,000, a "record high." Says the *Times:*

> That $320,600,000 represented a gain of $92,500,000 over the earnings of 1939. What happened to that $92,500,000 is a striking commentary on the trend of the times. It goes a long way to explain why rising industrial activity has utterly failed to rouse the financial markets out of their despondency. Of the increase in earnings, $80,300,000, or 87 per cent, was taken by increased income taxes and the excess profits tax. Out of every dollar of increased earnings the tax collector got 87 cents, leaving 13 cents for the owners of the company.

The foregoing facts show the trend of the times. More and more, great corporations and business firms must expect to carry heavier tax assessments than heretofore. From the angle of freedom of operation and the possibility of large profits, this trend does not in its immediate impact make for "good business" in the old-fashioned sense of the word. But the fact that individual and corporate wealth is now called upon to take a larger share than it ever has before in helping to finance the government and its projects that the standard of living may be lifted for all citizens will in the long run lessen unrest and make for better cooperation in business.

DEEPER MEANINGS

We live in a world of symbols. The universe itself s the outward expression of the thought of its Cre- tor and Conserver. All language is instrumental. It is ntended to convey meanings. The printed page is imply an assemblage of symbols. The one worthy bject of life for us human beings is to penetrate the ymbols and discover the real significance of the ighty drama of existence.

Most men and women live on the surface of things nd only for the passing hour. It is amazing how uperficial we are in our observation and in our think- ng. We are governed largely by first impressions, and, las, all too often by noise and color. How little do we ive ourselves to analysis, to long brooding and sus- ained reflection! We make up our minds quickly— o quickly—and then discover when it is too late hat we were wrong. God Himself cannot do much or a man who will not think, who will not hold still ong enough to become receptive to His truth. Is not his just what Jesus was driving at in the Parable of he Sower when He told of the seed that fell on stony round where there was "no deepness of earth"? What appened? It simply "withered away." There was othing in the barren soil to receive and respond to he seed. Stony ground!

In the scientific world, men never jump to conclu- ions. They bring to bear upon every problem all the esources of their being and seek to widen their funda- nental knowledge to the utmost, that they may pene- rate beneath the appearance of things to their hid- en secrets. Pasteur, Koch, Watt, Edison, and a mul- tude of others are among the scientific heroes of the vorld who would not be satisfied with mere symbols ut were bent upon wresting from them their deeper neanings.

There is a lesson here for those of us who are espe- ially concerned with the things of the spirit. Shall we e satisfied with formal theology, with Biblical literal- m, with religious phrases, with emotional experiences, itualistic practises, empty professions? Are we will- ng to live by hearsay when we should be inspired by eep revelations of God? No, the plain fact is that if ny man expects to make spiritual progress, achieve ictories, and become a blessing to his fellow men he vill have to observe the law of Eden and by the "sweat f his brow" come to insight and to the mood of ser- ice. The seed of the word awaits "good ground."

But," interjects a critic, "is not all this a piece of atalism?" Is it not a case of "you have it or you don't ave it"? If a man has no deepness of earth, what is here for him? It is a fact that even God Himself is nder certain limitations in His relations with His hildren, just as an earthly father is sometimes barred from doing anything for his son because of the fact that the son just will not or cannot respond to him.

Is there a way out for those who have no deepness of intellectual and spiritual earth? Yes, but they can only approach their problem indirectly. First, they need some depth of earth. They cannot achieve that goal by wishful thinking or any number of strong resolutions. They need *depth*. That comes through a certain restlessness about symbols, a certain yearning for meanings. A man must do this much—bring him- self by the sweat of his brow into the presence of great books, great personalities, great experiences. He must cultivate the habit of prayer and of waiting in prayer. He must "search the Scriptures," not scan them. He must look and look and look at statements of spiritual truth until he can see behind the words and comprehend the hidden reality. God is ever and always looking for "good ground."

As we approach the Lenten season, the time becomes exceedingly propitious for barren souls who "wish they could believe," who yearn for some kind of spiritual blessing, who are baffled by the world's terrifying events and find themselves powerless in the face of a rising tide of pessimism. There is one thing they can do. They can at least put themselves into the presence of forces and influences that will tend to develop richness of soul and therefore responsiveness to the deeper meanings of life. They can begin by sitting down with themselves each day for a period of meditation, for a review of their own personal expe- riences and attitudes—in a word, for spiritual stock- taking. They can search the Scriptures in private devo- tions and they can pray as much as they can pray. They can make their way regularly to the house of God, and participate to the limit of their weak ability in worship. They can listen to the preacher. They can cultivate friendship with noble souls. They can hold themselves down to the careful reading of a half- dozen really good books whose contents will make for the development of intellectual fiber and spiritual vision. They can be of help. They can give to good causes. They can assist the unfortunate. They can say a cheering word for some man or woman suffering on the wheel of life. These barren souls may not be able by direct effort to delve at once beneath surface sym- bols to a grasp of deeper meanings, but they can by indirection enrich their own inner life in preparation for great insights and great triumphs of the spirit.

This is the unique opportunity of the Lenten season. Why not embrace it to the full, not only by active par- ticipation in public services, but also by following a serious program of day-by-day devotions in private? Said Ruskin to a friend who "saw nothing" in the

Turner pictures, "Don't you wish you could?" We can see something in religion if we bring something to it.

"Life" "Plays Up" a Preacher

Rev. Edwin A. Briggs of Boone, Iowa, his family and his church, are the subject of nine large pages of pictures and story entitled "A Practical Man of God," with the subtitle "Here Is the Life of a Typical U. S. Parson," in the issue of *Life* for February 3. The "play-up" gives the uninitiated some insight into the busy life of a Methodist preacher and shows how he serves his community. Dean Taylor, prominent Methodist layman of Fairfield, Iowa, and editor of the *Fairfield Daily Ledger,* devoted his main editorial on February 3 to the *Life* article and pictures. He observes that the new novel " 'One Foot in Heaven' is a barren fig tree, full of caricature and super-salesmanship; where sincerity plays second fiddle to shrewdness. Its author is having the reward which must have been specifically desired—a best seller and prospective movie hit—but normal filial devotion might have halted some of that hilarity, in favor of honesty." In contrast to the book, Mr. Taylor says:

> In some rough, unexplainable, intangible manner the world judges sincerity and genuineness. It loves them, wherever found. *Life Magazine* and photographer Alfred Eisenstaedt somehow sensed the great truth that there is a "typical U. S. Protestant pastor" and he is a million miles away from the preacher who always has one foot in his next parish.

Volume I, Number I

Volume I, Number 1, of *The Methodist Layman,* an attractively printed little magazine with the motto "Be ye doers of the word, and not hearers only," has just come to the HERALD editorial desk. It is "designed to meet the specific needs of those primarily responsible for the Lay Movement" in Methodism. There are 64 pages besides the cover in this initial number, which contains denominational news and numerous articles and programs dealing with lay activity. Every layman should subscribe to *The Methodist Layman*—price, fifty cents a year. It is published at 740 Rush Street, Chicago, Ill.

Conquest by Opium

In old-fashioned times, about the only kind of warfare that was highly developed was physical conflict between organized armies of soldiers. Today, however, the encounter between nations on the field of battle has been broadened out into a struggle between groups of civilians as well as between regiments of soldiers and in the realm of economics and industry as well as on the battlefield. There are new kinds of warfare too—the battle of diplomacy, of propaganda, of terrifying threats, of Fifth Column activity. And now comes another new form of warfare, in which a nation strives for conquest by drugging its enemies.

In Chinkiang, Japan's New Order employs opium-selling and smoking-houses as a war technique, the smoking-houses numbering 187. These joints have turned 127,000 ignorant, but innocent Chinkiangites, nearly one fifth of the total population of that city, into pale-faced and tattered addicts. They start with opium-smoking but soon find the pipe beyond their means, so they have to end with the use of white powder or other cheap narcotics. Narcotics dumped and sold in Chinkiang each month are valued at one million and a half dollars. The opium evil has reached every part throughout the occupied territory of the Chinese provinces of Kiangsi, Chekiang, and Anhwei. At the rate of $3 an ounce, the Japanese tax income alone amounts to $3,000,000 monthly.

In view of these fearful facts, how can anyone maintain any complacency in the face of the tri-power threat to modern civilization?

New Ambassador

Out of New Hampshire comes a highly competent man, John G. Winant, whom President Franklin D. Roosevelt has chosen for the ambassadorship of the United States to Great Britain. A progressive Republican of unusual ability, Mr. Winant fought the machine in his state, which distrusted his liberalism and social conscience, and in 1924 was elected governor. He served three terms in all. In 1935-1937 he headed the New Deal's Social Security Board. His support of President Roosevelt's social program doubtless had great influence in throwing New Hampshire into the Democratic column in 1936. Since 1939 he has been director of the International Labor Office in Geneva. It is said that while some of the leaders of the old school in England were rather cold to the proposal that he be named to the high post of American ambassador, British labor is enthusiastic over his appointment.

Defense Costs

Defense spending upon the part of the United States now seems likely to reach or perhaps overreach in coming months that of the World War period. It totaled last month $550,000,000, and is expected to reach a monthly overage of $900,000,000 in 1942. According to the budget figures, expenditures for this item are scheduled to amount to an average of $800,000,000 during the first half of 1941. Turning again to World War expenditure, we find that in the fiscal year ending June 30, 1918, national defense took $6,100,000,000 of the Government's expenditures; the next year the figure was $10,965,000,000. For the fiscal year that is to end next June 30, the estimated total is $6,464,000,000; the next fiscal year will see an estimated $10,811,000,000 spent for defense.

These staggering totals, incomprehensible to the average layman in the field of government and probably largely incomprehensible to the nation's leaders themselves, doubtless represent an unavoidable and necessary bill of costs since the world and our own country are in the present dire plight, but one wonders whether these millions might not have been saved if a small proportion of these vast amounts had been spent in a broad educational program, in equalizing in some measure life's inequalities, and in promoting the cause of vital religion. Human beings are not very far-sighted.

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

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WILLIAM G. CHANTER

And he cometh into his own country. . . . And they were offended in him. (Mark 6:1, 3.)

It is easy to see how deadly a mistake was made by these Nazareth people when they rejected the leadership of Jesus. Poor little town, poor little people, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for them.

And Jesus said unto them, A prophet is not without honor, save in his own country, and among his own kin, and in his own house. (Mark 6:4.)

Yet there is something much more terrible about this story than the fate of ancient Nazareth. That is the fact that Jesus saw in His rejection by His own people an instance of a general principle. Now, that means that you and I and the people of our town in our day are in danger of doing just what these Nazarenes did long ago. Think of it, let your imagination get to work on it—here is a danger that ought to make us shiver. Are we really like the Nazarenes

> "Hearing their one hope with an empty wonder,
> Vainly contented with a show of things"?

What is this wisdom given unto this man, and what mean such mighty works wrought by his hands? (Mark 6:2.)

It is rather important that we diagnose their disease to see whether we have any of the symptoms. First, they were guilty of the illicit projection of their own ideas of greatness. Of course they were expecting a prophet. Like all good Israelites, they were on the alert for the coming of the Great One who was to reveal all things. But they had their own conceptions of what that One must be, and they were sure that when He came He would measure up to these specifications. This man spoke words of wisdom, but not the kind of wisdom they were prepared to accept. He did mighty works, but not the kind of mighty deeds they were dreaming about. In a word, He did not fit in with their expectations and therefore He could not be a prophet. By projecting their own ideas into a test of reality, they were turning down a blind alley. The true process, of course, is to test one's ideas by the realities of experience—that is the way that leads to broadening knowledge and to an enriched life.

To us, Jesus is a familiar figure. But that is not because we know Him any too well—often the figure we see is not the real Jesus of the Gospels. That is just the trouble. We have formed our own idea of Jesus, and we are not any more exempt than the Nazareth people from the danger of insisting that Jesus Christ is and must be a projection of that idea. We miss the chance of being led by the real Jesus into an ever-broadening experience in which He is constantly reshaping our conceptions of His greatness by the independent reality of His life. The way of Jesus is not a neat fulfilment of our wishful thinking—it is the way of a high adventure, of learning by an experience of trustful following. Not only in the next world but in this, we ought to remember, it is true that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Is not this the carpenter? (Mark 6:3.)

In the second place, these people erred in applying to a human being an exclusive classification. This man was a carpenter. And there he was, neatly classified, disposed of once and for all. Carpenters are not great teachers. Nor are they Messiahs.

Well, are we free from that vicious nonsense? What else are we doing when we talk about "capitalists" and "working men," or when we go a step farther astray and speak wisely of "capital" and "labor" as though they were categories into which human beings fall? We are forever in danger of forgetting that behind all these classifications are human beings with all the immense possibilities of humanity and all humanity's spiritual needs. Jesus *was* a carpenter, a working man—let that be remembered. The folly of those who long ago dismissed Him as only a carpenter is now dreadfully evident. The lesson for us, here and now, is that He once and for all disposed of the idea that the meaning and value of any human being can be exhausted by a reference to the work he does, or the place he occupies in our social scale, or the race from which he comes, or by any other system of exclusive classification. Jesus was a carpenter—but also He was the Son of Man who showed us what man really is.

And he marveled because of their unbelief. (Mark 6:6.)

The third and basic fault of these people was their complacent acceptance of a spiritual myopia by which the obvious became to them the real. It was obvious that Jesus was a fellow townsman of theirs, it was obvious that Nazareth was not the breeding place of greatness. Therefore He was just another Nazarene. Hence it was obvious that His claims to greatness and to power were merely evidence of presumption. They had not developed that power by which a man can see, like Moses, Him who is invisible. That power is faith, which turns the clod into the soaring angel. These Nazarenes hadn't fanned that divine spark into an aspiring flame.

And he went round about the village teaching. Mark 6:6.)

Of course it is true that to change the ideas that are accepted as orthodox, to disregard our formal classifications, to look beyond the obvious are all acutely dangerous. I don't mean that they are dangerous to life and property, though that is true enough. The dangers I am thinking of are the dangers of a wild and useless fanaticism. But these people of Nazareth had the chance to follow a leader who knew how to tread the narrow way which avoids at once the precipice of fanaticism and the bog of conformity to the obvious. We have Him too—and to our Nazareths He comes. We, too, live in His country, for to Him no land is foreign and no heart is strange. Here is a solemn warning and a glorious challenge.

A LITTLE LETTER TO GOD

MARGARET E. SANGSTER

DEAR GOD:

There are many times when my soul reaches out to You in utter need. When I must talk to You intimately. Not as an all-powerful, all-terrifying, *remote* God. You have never been that to me. You are my kind, understanding friend. You are always near—You accompany me everywhere. Even here in my quiet room, overlooking quiet hills, You are with me.

But somehow, today, God, I will talk to You on paper. I want to write You what is in my heart. My pen speaks more eloquently than my tongue, for so You have made me. And, today, I am troubled in spirit. I *must* write. It is about this, God.

There are those of us who feel that the Prince of Peace is being crucified anew every time a bomb falls from the sky You made. Every shell that drops is another nail driven through His dear hands and feet—every man and woman and child who dies adds to His torture. Why must He suffer so again for us? What can those of us who love Him do, God, to assuage the agony He now bears?

I think there is something. I think we can remember the life of Your Son on earth. He had compassion for the people always. He administered constantly to them. He fed hungry multitudes by the Sea of Galilee. He healed the sick, the halt, the blind. He bade the dead arise and live again. He did all this, because He had compassion always for the people.

Today, the world is sick with hate and misery and destruction. And in lands across the sea, millions of helpless victims, of a war they never made, are facing starvation. Pestilence and plague are closing in upon them. Little children are crying because they have no food. Heart-broken mothers are holding babies to empty breasts. Old men and women are feebly praying for death to come.

Can we not feed these people, God, out of our own bounty? Is it not what You would have us do in Your Son's name? Will it not lessen the burden of pain He now bears? Speak to us, God. There are many of us who hear Your voice! Tell us what to do!

I think I hear it now. . . . I know I hear it loudly, in this quiet room. You are saying, "Yes, yes, in my Son's name, feed them."

THE DISFRANCHISED

LYNDON B. PHIFER

Under the heading "The Non-Voters," Joseph Fort Newton views with alarm the 27,000,000 who did not take the trouble to vote. That is one side of the picture; but at present the more important side is the disfranchisement, by one means or another, of millions of adult citizens.

Take Tennessee, for example—a state of which I expect soon to be a disfranchised citizen because I shall refuse to pay a poll tax. In 1940, Tennessee had 1,871,000 persons of voting age. In November 5, fewer than 523,000 of these cast a vote for President. Most of the remainder were not indifferent, as Dr. Newton suggests; they were disfranchised by an undemocratic device that has been employed by the ruling classes for ages—the poll tax.

Incidentally, my soon-to-be-adopted state nearly succeeded in abolishing the poll tax at the recent session of the legislature. Civic bodies of the state, ranging from labor organizations to professional and business clubs, with progressive newspaper support, backed several poll-tax repeal bills. Members of the legislature and the governor of the state had pledged themselves in the fall campaign to end the poll tax. But the Memphis political machine had the last word. At the last minute, in the dying session of the legislature, the machine succeeded in having the poll-tax repeal bills killed in the senate—and that's that until the next time.

Eight states of the Union require that people buy their ballots at the polls. That is at least part of the answer to Dr. Newton's question of non-voters, "Do they not realize that their own welfare is deeply involved in the issues of great national campaigns?" Let's cease to be amazed and begin to do something to restore the ballot to the people.

One way that can be done is to support Representative Geyer's bill, H. R. 1024, a bill to abolish poll taxes as a requisite for voting in federal elections. As Geyer recently said in Congress, "What is the use of rushing off madly to the corners of the world to defend democracy if we do not have it in the United States? Ask the House Judiciary Committee to give H. R. 1024 a favorable vote. Do more for democracy than defend it; extend it."

Incidentally, lest some might think this is a sectional problem, consider other devices than the poll tax by which political machines contrive to disfranchise voters. One of them is the device of requiring an unreasonably high number of names on nominating petitions in order to get a set of party nominees upon the ballot, and then throwing out half the names on one pretext or another. This device was successfully employed in the 1940 Presidential election in Ohio, and as a result all voters but those supporting the two old parties were left without a ballot.

We must fight in the several states and also as a republic to restore voting privileges in America; else in fighting totalitarianism abroad we may find it, in different guise, establishing itself at home.

KILLED IN ACTION

On June 29, 1940, Takehiro Kurihara was killed in battle in Central China. Little more is known concerning his death. His ashes have not yet been returned to Japan, but appropriate services have been held by the Wesley Fellowship and other Christian groups of which he was a member.

None will ever know the agony of spirit this call to war occasioned him, for he was a true Christian. Yet, convinced that even in the army one may testify for Christ, he left for training camp, and in November of last year his regiment was called to service in China. Letters from him in these days reveal the depth and breadth of his thought-life, his genuine Christian sympathy for suffering humanity all about him, and his grim determination, if God should permit, to give his life in winning young men and women to Christ and thus to eliminate the causes of the world's woes.

The realization of these prayers and hopes was, however, denied him. His ministry on earth is finished. It was brief but beautiful. It may now only be carried on by those who knew him and who love the things he loved. To his father he left the two hundred yen he had so valiantly saved to help with his further schooling, with the hope that he might spend some time in America. To the Wesley Foundation in Japan he left the books, about one hundred, he had accumulated as the beginning of a Christian worker's library. His picture now hangs, appropriately draped and inscribed, in our Student Center, and will always have an honored place there.—*Wesleyan World,* Organ of the Wesley Foundation in Japan.

Under the Testing of Bomb *and* Fire

BRITISH METHODISTS, "SMITTEN DOWN, BUT NOT DESTROYED," SORELY NEED OUR HELP

Padre Griffiths of the Willoughby Road Methodist Church wears the sign of the cross above the letters "A. R. P." on his steel helmet as he walks from shelter to shelter and from bombed home to his church refuge night after night in London's north end. For the night brings many experiences: bombs from which to take sudden cover, shrapnel to dodge, blackout to penetrate in reaching one's destination.

Padre Griffiths—as wardens and "shelterers" affectionately know Rev. Douglas A. Griffiths—is typical of hundreds of Methodist pastors in London and in other English cities under bombardment from the air.

Immediately surrounding the Willoughby Road Church are ten crowded air-raid shelters. Each night Padre Griffiths visits three or four of them and holds song and prayer services, so that each shelter has three or four services each week. Some "shelterers" are lying wrapped in blankets; some have camp beds or reclining chairs; and some sleep on the floor. But they are all happy and ready for the service. "Onward, Christian Soldiers" is the favorite hymn—and sung lustily. Prayer is earnest and practical, and the talk of the Padre is helpful and close to the needs of the group. . . . So the Padre serves night after night.

Sometimes, when the raiders have been over the north end, there is more heart-rending service to give. . . . He has been the first at bombed homes, and has dragged bodies from the debris, has assisted the injured, has given first aid. Later he has been called to feed the hungry and give shelter to the homeless, find temporary homes for them out among country parishes, or appear before officials on behalf of the needy.

Wide World Photos

In England . . . 1941

One of the More Than Three Hundred Methodist Churches That Have Been Wrecked by Bombs and Fire

Willoughby Road church members—those who still remain in the vicinity—have caught the spirit of the Padre. In five larger shelters the young people are running a canteen—providing tea, biscuits, and cake—and the small profits of the canteen procure clothing and furniture for families trying to rehabilitate themselves after homes have been bombed. The sexton is ready, at a moment's notice, day or night, to give lodging, and warm food, and clothing to those made homeless—and he has been known to care for as many as 150 air-raid victims during one night.

And on Sunday—if the siren has not sounded before the church hour—Rev. Douglas A. Griffiths, Methodist minister, is in his pulpit . . . and no one will deny him the right to preach on devotion or sacrifice, or neighborliness! Only a few Sundays ago he was surprised to see in the front row of his church forty air-raid wardens of the north end of London—men who had learned to know and love him through his ministry in the shelters.

It is to help such Methodist ministers as Padre Griffiths,—and there are hundreds like him,—to give him and them funds with which to feed the hungry, shelter the homeless, and care for the costs of the churches that are without the support of their regular membership, and to help carry on some of the overseas missionary work of these churches, *that the Methodist Emergency Commission is asking one fourth of the million dollars that American Methodist churches are asked to contribute on Sunday, March 2, "The Day of Compassion."*

More than 300 Methodist churches in English cities have been demolished or badly damaged by bombs. Congregations are scattered, and in some cases pastors know where only a fraction of their people are. Sunday school children have gone to the country or overseas—creating new problems for churches in their new homes. For years, Sunday school children had been among the most generous givers to Methodist missions. In some instances church buildings and Sunday school halls have been taken over as air-raid shelters.

At the East End Mission, London, the minister and four deaconesses were killed by a single bomb.

From devastated Coventry comes the report that "most of our Methodist buildings have suffered and some are quite destroyed; our people are scattered and we cannot yet trace hundreds of them; we are holding services when and where we can; our financial resources are reduced to less than half."

In the heart of London, at Kingsway Hall, hundreds of homeless people are fed each evening,—spending the night in near-by shelters,—while the few rescued household treasures (including birds in cages, dogs, furniture, wireless sets, etc.) are stored everywhere.

Rev. James Butterworth of London has secured two country estates to house scores of his people; yet he can say that, in his city church, "I have four hundred people sleeping on the floor—sleeping in my bed, sleeping in the minister's vestry, sleeping even on the altar!"

From Birmingham comes a story of a "west midland town" where two Methodist churches have been bombed. One land mine ruined 300 homes in a single blast. Sunday

school rooms are used to house and feed hundreds of children and mothers, while the minister and a deaconess serve their needs—but without gas, or water, or adequate shelter.

Yet one takes courage from the way British Methodists are attacking their problems. . . . "Perplexed, yet not unto despair; smitten down, but not destroyed" is the message sent out from Coventry by the Methodist superintendent.

"It is not like Methodism merely to sit down and lick its wounds," said Rev. Ernest Copp of London, so he secured fifty pounds and installed a canteen inside one of the larger shelters, and there hundreds who before knew nothing of the church have gained a respect for the house of God and the man of God.

A Methodist church, 100 miles from London, has adopted 25 homeless and aged Londoners—the members of the Men's Bible Class providing homes for them, and providing also a deaconess to care for them.

The sisters of the deaconess order are giving themselves in service also. More than a quarter of all the deaconesses in England are now serving in the bombed areas of London; and those from other and protected communities are volunteering in large numbers to go and relieve those who have seen months of service in ruined homes and in air-raid shelters. On the Isle of Man, English Methodist sisters are carrying on Christian service among hundreds of interned Germans—some of whom are German Lutheran deaconesses.

The problems of the Methodist Church of Great Britain, with relation to foreign missionary work, are numerous —and not likely to grow less with the continuance of the war. First, there is the problem of supporting the church's own missionary work. Secondly, there is the problem of continuing the Christian missions carried on by German churches and by churches in lands recently overrun by German arms. If this great Christian service is not to be lost, American Methodism must come to its support as a testimony of the universality of the Christian church.

Everyday Living

NO APOLOGIES

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JOSEPH FORT NEWTON

When we postpone things, in nine cases out of ten it is our duties we put off, not our pleasures. Eh?

It is an odd fact, but true none the less, that he who is "on the level" climbs higher and faster than others.

The most dangerous day in the life of a man is the day after some great day—it is so easy to let go and drop.

Marriage is not only a matter of finding the right person; we must also have the right attitude toward the person we do find.

Atheism is not the denial of a particular form of belief in God; it is the denial that life has meaning in it.

Religion, said a man of science, has been the great psychiatrist throughout the ages—if we would only employ it.

"When I was eighteen, Germany was eighteen," said Goethe; yes, when we are young, all the world is young too.

"This is the way to worship God," said the prophet Amos. "Stop oppressing the poor, stop robbing the weak and helpless!"

History is the cure for hopelessness—if we knew more of the past we should have more hope for the times ahead.

If we want to be interesting to other people we must have many interests, and not twang away on one string all the time.

If only we knew how to be still long enough and often enough, we might hear something for the healing of our hectic spirits.

What's in the Movies

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LILLIAN WHITE

"Virginia"

I wonder what real Virginians will have to say about this picture, how many of the traits and ideas ascribed herein they will accept as accurate. However, regardless of its accuracy or lack of accuracy, "Virginia" is enjoyable for the beauty of its content,—it is in colors,—the green landscapes of Virginia, the charming old mansion, the kindly Negroes, and Madeleine Carroll's soft, creamy loveliness, set off by spreading old-fashioned white dresses and a bridal veil attached to her head with a crown of pink and blue flowers. There is no unusual beauty of photographic composition; it is just that the subject matter is pretty in itself.

There are a couple of streaks of cinematic inspiration—one at the little station when one train pulls out with one woman just before another pulls in with the other woman, and later one car driving away with one man while the old truck pulls up to the other man. The casket scene conveys the entirely wrong atmosphere for the context.

"Cheers for Miss Bishop"

"Cheers for Miss Bishop" is a feminine, American version of "Good-by, Mr. Chips." Martha Scott is the college teacher who grows from young to old in the course of the film. It is an excellent feat of acting too. She not only looks but acts like an old woman at the last of the picture, and is particularly good as a middle-aged college teacher. However, "Cheers for Miss Bishop" is not nearly so good as "Mr. Chips." Both of them made me cry, but "Miss Bishop" left me feeling depressed while "Mr. Chips" left me feeling uplifted. The makers of this college teacher's saga took the opportunity to get in many a word for Americanism. When Miss Bishop rises to speak at her retiring banquet, she gives a toast to America. This sounds artificial and unnatural. It is depressing that our country, which has been comparatively free from nation idolatry, must be subjected to this wave of nationalism.

"The Invisible Woman"

"The Invisible Woman" is great fun. John Barrymore has invented a machine for making people invisible and, having tried it on the cat, advertises for a human subject. Virginia Bruce answers, and does she have fun! It would have been just as much fun if it had been less vindictive and had had fewer wisecracks on the shady side. This fanciful kind of film should be done more.

May I Speak Again?

YES, YOU MAY—TO CLOSE THE DISCUSSION

Pendleton Vasey

After reading some of the harsh criticisms of "A Layman peaks Out," I have come to the conclusion that the article ould have been entitled "A Layman Speaks Out of urn." The editor has fully explained the reason for my *om de plume;* however, if my true identity will add digty to the cause, I shall be glad to have the Herald fursh any person with my name.

A very disturbing element was exhibited by the critics my original article, namely, the imputation of unchrisin motives to those who disagree with them, as they horted: "Judas," "Be converted," "Pray," etc. This is ways dangerous, as it reveals a dogmatism that one hestes to associate with Christian leaders. I believe in all the achings of Jesus Christ, but I cannot agree with some of e interpretations advanced by my critics. We all know e Holy Bible is not "self-interpreting" and we also know at no one group has been blessed with any special aves of information. I do not doubt the relationship of the cifist to his Lord, even though I question his judgment. ill the brothers grant me the same Christian charity?

Several replies have been written in answer to my mble efforts, but I am still without an answer to my iginal inquiry. Let us presume for a moment that our cifists have successfully convinced many of our youth at conscientious objection is part of their Christian duty, d to defend their country in time of trouble is contrary Christ's teachings. What has been accomplished? Have ey strengthened the position of the church by weakening r country's defense? Please remember, we are not the gressor nation in this present world struggle. We seek ither gold nor fortresses! We seek to defend God-given ghts and liberties! If it were possible for these pacifists spend their efforts on the youth of foreign, belligerent tions, and if they could successfully sell to *them* this on-aggressive doctrine of love and peace," and could ove to us Americans that they had been thoroughly sold, (as a Christian) would also entertain the thought of a ssible world peace movement. But in view of world nditions today, why put this nation at the mercy of ruths aggressive powers by preaching your theory to *our* uth? For the present at least, a state cannot follow a licy of non-resistance and survive.

It takes a little courage on the part of a layman to quesn Professor Edgar S. Brightman, and so far as disputing e proper use of a word with my learned brother goes, I ust bow to his superior knowledge. What I said regardg duty to God and duty to country seems to have caused de-spread discussion. It was not my intention to say that could eliminate our duty to God, expecting our duty to untry to serve as a satisfactory substitute. The two duties ve two great and different purposes, and our very stence depends on our close adherence to both. As our ubled world becomes more and more involved, our ristian duties become more acute, and our duties to nerica (not the Administration, Professor) become re obvious. Did I say we should "worship" our coun? No, I did not. But isn't it possible for a man to rship God and still love and respect his country to a point where he would defend it against oppression or invasion by some ambitious power? Professor Brightman asked me if it made any difference whether we sang "God bless America" or "America bless God." As good Americans we sing "God bless America," and as individuals or Christians (as a nation) we sing "America bless God" for the many blessings bestowed upon us all; so, as American Christians, we can sing it either way and be absolutely correct.

I have read the article entitled "A Minister Speaks Softly" and I should like to examine a few of the points brought out by the author, Melvin Dixon. His paragraph on the indiscriminate use of words might have educational value, but he must admit it is extremely technical. Mr. Dixon went to some length enlarging upon the word "coercion." To the layman (with the help of Mr. Webster), the word "coercion" means "to restrain by force," and it is rather difficult to distort such a definition so as to associate it in any way with "love." Unless, possibly, one might mean the type of love the people of "Occupied France" might have for the Fuehrer. They love him because they fear the consequences of not expressing their affections.

In passing, I should like to dismiss the "hobby" discussion with just one question. Can a pastor acquire a reputation throughout the Conference as an "absolute pacifist" by preaching a well-balanced diet of themes with only an occasional reference to pacifism?

I am heartily in accord with many points brought out by Mr. Dixon. The most outstanding perhaps is the statement that youth should be exposed to all questions with which they must deal later on in life. Absolutely correct. He then goes on to say the pacifist issue is coming more and more to be a real issue in their lives. Why? He said young people must be taught how to think. Could he have meant our youth must be "led" how to think? I had no intention of saying or even inferring that Mr. Dixon was not fitted by training, or ability, for the task of guiding the education of our youth on subjects pertaining to our everyday Christian living. As a matter of true fact, I have the greatest respect for his profound analysis on "religious" matters, and should I have problems along such lines, he would be the first to whom I should turn.

If American patriotism is not Christian, it is our duty as preachers to teach a patriotism that is Christian. So writes Mr. Dixon. Is there a question in his mind whether American patriotism is fundamentally Christian? If there is, he had better refresh his memory by rereading some of our early history. If American patriotism is not based on Christianity, what is its foundation?

I find myself again agreeing with Mr. Dixon when he writes, "Patriotism is not necessarily coterminous with the military spirit." Loyalty and love for one's country does not of necessity carry with it a militaristic spirit, except in cases of national emergency.

The one thought that I wish could ring in the ears of every young American is: "Don't turn your back on America. You owe her more than you can ever repay!"

PERSONS

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Professor Basil Mathews, who recently returned to this country from England, resumed his teaching duties at Boston University School of Theology with the opening of the second semester on Wednesday of last week. He is also teaching at Pine Manor Junior College, Wellesley. Professor and Mrs. Mathews are living at 93 Mount Vernon Street, Boston.

President Fred Pierce Corson of Dickinson College, Carlisle, Pa., left for Delray Beach, Fla., February 1, to recuperate from an attack of flu-pneumonia suffered while attending the meetings of the American Association of Colleges last month in Pasadena, Cal. He plans to return to Dickinson about February 21. Dr. Corson is the newly elected president of the Association of College Presidents of Pennsylvania.

Rev. Edwin S. Tasker, retired, of the New Hampshire Conference, joined in marriage Miss Betsy C. Bassett and Winthrop A. Wells of Concord, N. H., on February 1. This was Dr. Tasker's second-generation marriage in the Wells family, the bridegroom being the son of Harry D. Wells and the late Mabel Drake Wells, who were married by Dr. Tasker on August 21, 1912.

Bishop and Mrs. Francis J. McConnell of New York will have the deep sympathy of a wide circle of friends in the death of their younger son, Professor Donald W. McConnell, aged thirty-nine, which occurred on Monday of last week, February 3, in the New York Hospital, following an operation performed in an effort to save his life. Professor McConnell had been a member of the faculty of New York University, in the department of economics, since 1928. The economic penetration of Latin lands was his particular interest, and he had done considerable traveling in both Europe and South America in research for new courses which he had developed in this field. He contributed to, then edited a text, "Economic Behavior," and was a frequent contributor to magazines. The current issue of *World Outlook* contains an illuminating article, "Investing in Good Will," from his pen. Professor McConnell was born in Ipswich, Mass., October 8, 1901. After receiving his bachelor of arts degree from Ohio Wesleyan University in 1923, he pursued graduate studies in Union Theological Seminary and in Columbia University, earning in the latter institution both his master's and his doctor's degree. Beside his parents, he leaves his wife, the former Miss Jean Lyon, to whom he was married in September, 1927; a brother, Thomas C., a lawyer in Chicago, and a sister, Miss Dorothy F. McConnell of New York City. Funeral services were held in Christ Methodist Church, New York. The pastor, Dr. Ralph W. Sockman, was in charge, assisted by Bishop Herbert Welch, and Rev. Dale Dewitt, a college friend of Professor McConnell's. Interment was in Westchester, near New York City.

J. D. Townsend, a former Methodist missionary in North Africa who has been teaching at the American School in Paris, France, for a number of years, arrived in this country last week Monday on the American Export liner "Exeter." He was accompanied by his wife and four daughters. An article from Mr. Townsend's pen, giving "A Glimpse into Protestant France," appeared in the HERALD last May.

Dean Lynn Harold Hough of Drew Theological Seminary, Madison, N. J., has accepted an invitation to deliver the Cato Lecture before the General Conference of the Methodist Church of Australasia which meets in Brisbane, Australia, in May. Dean Hough will sail from Los Angeles on April 26, and will spend a month speaking in the principal cities of Australia before returning to America about the middle of July. The Cato Lectureship is occupied at the seat of the Australian Methodist General Conference, which meets every three years, by prominent churchmen outside the country. The two previous lecturers have been Dr. W. Russell Maltby of Ilkley, Yorkshire, in 1935, on "Christ and His Cross," and Professor J. Alexander Findlay of Didsbury College, in 1938, on "Jesus, Divine and Human."

Rev. and Mrs. F. Howard Callahan of Akron, Ohio, have announced the engagement of Mrs. Callahan's daughter, Miss Elizabeth Maxwell, to Dr. Paul Axtell Bunn of Cleveland, Ohio, son of Paul C. Bunn, superintendent of schools of Lorain, Ohio, and Mrs. Bunn. Miss Maxwell's father, Rev. Willard Finley Maxwell, was pastor of the Methodist Church in Winchendon, Mass., before his death in 1916. Miss Maxwell received a bachelor of arts degree from DePauw University and master's degree from the School of Applied Social Sciences at Western Reserve University, and is at present connected with the Cleveland Children's Bureau. Dr. Bunn is on the staff of the University Hospitals in Cleveland. He graduated from DePauw University and from the Medical School of the University of Cincinnati. Dr. Callahan, formerly a member of the New England Conference, is now pastor of First Methodist Church, Akron.

Dr. E. M. Dolloff, for more than forty years a faithful member of St. Paul's Methodist Church in Lynn, died a week before last at the Chelsea Veterans' Hospital, after an illness of six months. At the time of his death he was a member of the trustees, the Board of Education, and the Pastoral Relations and Finance committees of St. Paul's Church. Funeral services were conducted in the church, which was filled to capacity, by his pastor, Rev. E. E. Jackman. He was buried with military honors in the American Legion lot in Pine Grove Cemetery, Lynn.

Rev. P. M. Hickcox, who has left Northampton for Raritan, N. J., where he will serve as chaplain at the army camp, holds a commission as captain in the army reserve and has recently passed his examinations for a majority. Mrs. Hickcox and the children plan to remain in Northampton until the close of the present school year.

Rev. W. Waldo Weller, who recently completed a successful crusade at Christ Methodist Church, Atlantic City, N. J., for mortgage cancelation, began a "Complete the Sanctuary Crusade" at Mullens, W. Va., February 2. Dr. Weller is a member of the finance department of the Department of Church Extension, Board of Missions and Church Extension of The Methodist Church.

Mary Dickerson Bangham of Dayton, Ohio, a Methodist preacher's wife, and Rev. George S. Lackland, pastor of First Methodist Church, New Haven, Conn., were among the twenty-one persons each of whom received an award of fifty dollars from *The Reader's Digest* for a letter telling "Why I Go to Church."

Mrs. Lena B. Hale, widow of Rev. Francis J. Hale, sustained a fall, January 2, causing a concussion of the brain and later a clot of blood on the heart. Though unable to raise her head from the pillow, she is resting comfortably

the home of her daughter, Mrs. neda H. Mann, on High Street, East mpleton. Mrs. Hale is president of e woman's society of the local church d is even now directing its activities. rs. Mann, a trained nurse, has cared her mother during these trying days.

The official board of the Oxford ethodist Church has given approval a request from Nichols Junior Col-ge, Dudley, that the pastor of the urch, Rev. Emory Stevens Bucke, be owed to spend two hours a week in e service of the school, the time to equally divided between teaching course in ethics and holding student erviews.

Rev. James V. Claypool, superinten-nt of Providence District since 1938, s received orders to report on Febru-y 12 for active duty as chaplain of e Naval Air Station, Lakehurst, N. J. . Claypool has been a reserve chap-n for the last eighteen years.

Mr. and Mrs. Donald Sumner Towle Fairfield, Conn., are the parents of in sons, Brownlow Sumner Towle d Donald Thompson Towle, born bruary 1. Mr. and Mrs. Towle are ive in youth work, having been for eral years on the faculty of Deer-g Community Center, the Vermont uth Institute, and for the past sum-r on the faculty of the International aining School at Geneva Point, Win-esaukee. Mrs. Towle is the daugh- of Rev. and Mrs. A. Brownlow ompson of Plymouth, N. H., and a er of Rev. Brownlow L. Thompson Sunapee, N. H.

Rev. William Dye of Meerut, India, been elected president of Bareilly eological Seminary, Bareilly, India. succeeds Rev. Clement D. Rockey, o was elected to the episcopacy at recent session of the Central Con-ence of Southern Asia.

EVENTS

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The organization of a Christian mmission on Camp Communities to rk with churches in areas adjacent raining camps has been announced Rev. G. Pitt Beers of New York, sident of the Home Missions Coun- of North America, and also chair-n of the new commission. It is interdenominational body sponsored jointly by the Federal Council of the Churches of Christ in America, the Home Missions Council, and the General Committee on Army and Navy Chaplains. Methodism is represented on the commission by Rev. E. D. Kohlstedt of the Division of Home Missions and Church Extension.

The Methodist group resident at Penney Farms, Fla., consisting of about thirty couples, has contributed seventy-five dollars toward the million dollars which Methodism is seeking to raise on March 2 as a "Compassion Fund." This response has meant real sacrifice on the part of some of these retired preachers and their wives. Rev. William Shaw of the New England Conference was chairman of the committee in charge, and Rev. William Warren of the New Hampshire Conference was secretary-treasurer.

Beginning the first Sunday of February, the eleven o'clock worship service of the Osterville Community Church is being broadcast over WOCB, the Cape Cod station. The music for the broadcast is being given by the adult and junior choirs of the church, alternately. Miss Virginia Fuller is organist and director. Rev. Howard E. Tower is pastor of the church.

Following the lead of the Council of Bishops of The Methodist Church in designating the first Sunday in Lent—March 2—as "The Day of Compassion," when special funds will be taken in all churches for Overseas Relief, British Methodism, and for training-camp Christian service, several other denominations have undertaken special relief appeals on the same Sunday. These include the Baptists, the United Brethren, the Evangelical and Reformed Church, the Friends, the Universalists, and the Evangelicals. In addition, many cities across America are planning an interdenominational emphasis on relief February 23 to March 2, and in this emphasis the Episcopalians and Presbyterians also will join.

The appointment of two laymen to complete the membership of the Methodist Commission on Chaplains set up by the Council of Bishops last December has been announced by the chairman of the commission, Bishop Adna W. Leonard of Washington, D. C. The new members are Colonel John C. Boggs, principal of Randolph-Macon Academy, Front Royal, Va., and Dr. Arthur C. Christie of Washington, D. C. The others serving on this commission are Bishop W. W. Peele of Richmond, Va., and Bishop G. Bromley Oxnam of Boston.

"The Fellowship of Prayer," the booklet of daily meditation and prayer for the Lenten season published annually for twenty-three years by the Federal Council of Churches, is again by Dr. Gaius Glenn Atkins, whose work in recent issues has been widely prized. Copies, at two cents each, may be ordered from the Department of Evangelism, 297 Fourth Avenue, New York. Copies in Braille, for free distribution among the blind, are available upon request sent to the John Milton Society, 156 Fifth Avenue, New York.

The New England Deaconess Hospital has received through the will of John W. Shapleigh $43,746.94, to be used at the discretion of the trustees. The money had been left in trust by Mr. Shapleigh, who died in 1903. He was a resident of Brookline, and also left $1000 to St. Mark's Church, although he was not a Methodist.

The Summer School of Ministerial Training for the New England and New England Southern Conferences will be held at Wilbraham, September 1-5. Rev. Charles W. Jeffras, superintendent of Springfield District, will again serve as dean. Rev. Leonard C. Harris, superintendent of Norwich District, will be associate dean, in place of Rev. James V. Claypool, who has been called to the chaplaincy.

The executive editors of the Editorial Division of the Board of Education have invited the youth members of the board to meet with them in conference in connection with the regular meeting of the board. The purpose of the conference will be the discussion of curriculum matters as they concern the youth of The Methodist Church. The editors believe that this will prove to be a fruitful measure of cooperation.

With Our Writers

Percy M. Hickcox, Raritan, N. J.; called from the pastorate of First Methodist Church, Northampton, to report for duty on February 5, as chaplain at the Raritan Arsenal.

Harold Lancaster, Ottumwa, Iowa; formerly of the New England Conference, now in the ninth year of his pastorate at First Methodist Church, Ottumwa.

J. Homer Slutz, Knoxville, Tenn.; minister of First Methodist Church; another former New Englander.

Margaret E. Sangster, Tenafly, N. J.; well-known author.

Lyndon B. Phifer, Cincinnati, Ohio; associate editor of Methodist church school literature.

NEW HORIZONS FOR YOUTH

World-Builders at Work

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CLARENCE F. AVEY

The Strange Case of Colonel Charles A. Lindbergh

Early in the morning of May 20, 1927, a heavily loaded airplane, piloted by a youthful and almost unknown American, lifted itself precariously from a New York airport and thirty-three hours and a half later landed on Le Bourget Field, Paris, France. That flight and the lone flier had been followed by the eager prayers of millions of his fellow countrymen. From the hearts of these same millions there arose a spontaneous rejoicing.

Not only did Charles A. Lindbergh, together with his trusty ship, conquer the dangerous elements, but also he captured the deep-lying impulses and ideals of men and women and youth throughout the world. No one living at that time will ever quite forget the transformation that came about on that May day. In a time of cynicism and disillusionment, in the midst of a period devoted to a mad scramble for money, Lindbergh's epochal flight over ocean wastes broke upon our life like a clean, sweet wind sweeping over the disordered affairs of men. Youth caught a glimpse of heroism without bravado, of record-breaking achievement coupled with a complete and disarming sincerity and humility.

Heywood Broun, in his New York *World* column, declared: "One had only to venture into any city street after the news of Lindbergh's landing to notice that for a little while the aspect of the world and all its people had magnificently altered. We came up out of slumps and slouches. There was more brotherhood in being than I have ever seen here since the first morning of the Armistice."

Myron T. Herrick, United States ambassador to France, paid tribute to the young hero: "Had we searched all America, we could not have found a better type than young Lindbergh to represent the spirit and high purpose of our people. His head not only is not turned, but it never will be, whatever his successes. He is of the Lincoln type. Who can say more?"

Not only the French lost their hearts to this typical youth from across the sea, but the English as well were amazed at the stamina and clean-cut efficiency of this American lad. A dispatch from the English capital related that Lindbergh had "captured London" and rallied English sympathies for America. "All the ill feeling engendered by the recent debt discusion has blown away under the power of the simple, unassuming American boy whose doing his job and nothing more and refusing to get his head turned has shown all England that 'Uncle Shylock' is a myth."

The American public followed the young flier's career avidly after his return to America. His refusal to turn his triumph to money shamed a generation whose only thought was for personal profit. His desire to recede from public notice corroborated the judgments made upon his character at the time of the flight. Then came the announcement of his marriage to Anne Morrow. Again the nation rejoiced in the example of a perfect wedded couple and the foundation of a model American home.

Finally, the nation heard one day of the kidnaping of the Lindberghs' first child, one of the cruelest sorrows this nation has ever had to bear. The lust of the press for the spectacular, and the public's morbid interest, not only hindered the processes of justice in finding the criminal, but also made a Roman holiday of the trial when a culprit was found at last. The Lindberghs, weary and afraid in their own country, sought a refuge in England. When at long last their countrymen seemed willing to grant them the privilege of living after their own desires, they returned to the United States.

Recently, Charles A. Lindbergh has come into public notice again. The second World War is in full blast. America is in imminent danger of being dragged into the conflict. The erstwhile hero seeks to express his candid opinion of the situation and dares, running counter to a federal administration that is unwilling to brook criticism, to assert that America's best interests lie in keeping out of Europe's war. With what result? The press, officials of the Administration, editors and clergymen, and even the ordinary citizen turn s agely upon the man whom once th delighted to honor, and reply to h with terms of unmeasured violence a unfairness. Instead of being hailed a typical American to be classed w Washington and Lincoln (as he w fourteen short years ago,) Lindber is now showered with such epithets "Nazi-decorated hero," "German a mirer," "amateurish," "palpably inco petent," "callous," "judgment not to trusted." A reader of a famous Bost paper canceled his subscription af twenty-nine years of continuous re ing simply because it dared to pr the "vile" statements of the colonel

That Lindbergh would receive vig ous criticism was a foregone conclusi It is the savage character of the atta and the unwillingness to accept ex rience gained by aviation, travel, a residence in countries whose proble press upon the United States, that co stitutes the strange case of Colo Charles A. Lindbergh. Swivel-chair perts whose experience in internatio affairs is limited to books and t reading of the contemporary press fi themselves perfectly competent to p judgment upon Lindbergh and "pooh-pooh" the convictions of Am ica's "boy-hero."

I am reminded of a lecture tha once heard Dr. Russell Conwell gi It was a fascinating account of famo persons that he had met over a per of eighty years. With every brilli characterization of these famous m and women he described the pena that each had paid for being famo He concluded his lecture with wo like these: "If you have a full dinn pail and a warm home to return to e night, don't covet the great and n great. Fame and a cause in the wo carry a corresponding penalty."

Columnist Paul Mallon, in his patch of January 29, gave Lindbergh due: "Lindbergh's trouble is that he a sincere believer in peace and a t neutral. He, like his father, has j declined to sacrifice his personal beli to follow the popular will of the co try. . . . Like his father, also, he n have to wait the end of the war fo fair appreciation of his position."

FLASHES FROM THE PRESS OF THE WORLD

Editorials from Papers at Home and Abroad

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"Tonick List"

om *The Carillon* of Trinity Methodist Church, Springfield, Mass.]

'he Preacher spake mildly unto a Mem- of his Flock, saying, "Methinks thou t not attend worship regularly."

Vhereupon the Member exhibited the l-proven democratik spirit of the Prot- int Church by replying, "Regularly? y, hardly at all. And what of it?"

'he Preacher mumbled very, very care- ly, lest he offended, "I wish you would."

'ame the challenge, "Do I beat my wife? ve I robbed a bank?"

Nay," sighed the Preacher, properly nbled.

Now, the Preacher kept a File for just this pose. He called it his Tonick List, for- th, and used it when depressed, much as e men depend upon the solace of a nick purchased at a Package Store.

He opened his Tonick List and meditated on the Case of the Thoughtful Man, who l telephoned the Parsonage one stormy nday morning to announce that he was k, but that lest his Empty Pew do evil, had summoned a neighbor family to go l occupy it that Day.

Then he turned to the File on the Case the Grateful Lady who, when she had len down and brake her Leg, was so nkful that 'twas not her neck, withal, it she had contributed a Tidy Sum to the rish Relief Fund as a token of gratitude.

Then he turned to the Case of the Little rl who, when in Camp one Summer, had sen the first Sabbath Morn to attend urch. Told that there was no Church t the Catholick, she had replied, "Then go there. I always go to Church on the bbath." And she was unaware that her stor back home would ever hear of it, or strengthened by it, or would put it in Tonick List.

So the Preacher mused the while upon ndry Gracious and Understanding people his Flock until the Pain of the Man whose ntribution to the Kingdom was not beat- his wife was gone from his Soul.

Then he closed the File, and set to work, ich more stimulated than those who bol- r their Spirits in less subtle ways.

Heroism at Home

Michigan Christian Advocate, Detroit Mich.]

While the daily news items remind us of e sheer heroism of the people in countries war, it is easy to minimize or completely erlook the heroism that is being shown ily by the people in our own community. eroism of peace, though not to the same merical extent, may be just as dramatic d heroic as that shown in time of war. ch heroism was revealed by the caretaker our Trinity Church, Highland Park, who lost his life fighting a fire that threatened destruction of the building. It all happened in the process of his regular duties.

William Hall, caretaker of Trinity Church, was an excellent symbol of the kind of devoted service rendered by those who look after the physical needs of the house of God. His task was more than a mere job, it was a glorious obsession. Everything about the church must look its best. Nothing was too good for the Lord's house, and in that spirit Mr. Hall went about his work.

New Year's Day, when most everybody was celebrating, he decided it was an opportune time to do a little floor-waxing. While operating the waxing machine, a spark ignited a cleaning fluid, causing an explosion and sprinkling his clothes with the highly combustible material. In his attempt to beat out the fire about the machine with his overcoat, his own clothing became ignited. From then on, a drama of heroic sacrifice was enacted which had for its only audience the silent walls of the church.

The story that can be reconstructed from the evidence that remained, and the testimony of Mr. Hall before his death, is one of a man's primary concern for his church and none for himself. After an attempt to notify the fire department by phone, which failed because the wires had been burned, he rushed out of the building to be picked up on the steps of the church so completely burned that there was no possible chance of recovery.

No man ever gave himself more literally for his church than he did, and his sacrifice has served to call attention to the devotion of those whose humble duties seldom get the recognition and appreciation they deserve.

A Friend of Peace

[*The Springfield Republican,* Springfield, Mass.]

Salmon Oliver Levinson, who died Sunday [February 2] at the age of seventy-five in Chicago, was internationally known through his persistent efforts for peace, which included a share in the drafting of the Briand-Kellogg pact. His career is of special interest just now because during the first year of the World War he undertook as a private citizen to persuade pro-Ally and pro-German leaders in the United States to unite in a demand for peace. He then sent cables to the heads of belligerent powers calling for negotiations, and obtained much publicity for his efforts to find an acceptable basis for peace.

That this one-man crusade by a Chicago lawyer could attract such serious attention here and abroad shows how much the state of the world has grown worse since 1914. The outbreak of a general war then seemed to many people an accident or a blunder which all the warring powers would be glad to escape from if a way out could be found, and Levinson was one of the most conspicuous of many amateur peacemakers.

After the war he was at first a zealous advocate of entry into the League of Nations, but soon turned against that because of the failure of the covenant to outlaw war. In the Versailles Treaty he saw the seeds of future conflicts, and in 1920 he supported Harding as candidate for President and persuaded him to advocate in his speeches the outlawry of war. With the late Senator Philander C. Knox, he prepared the Knox-Levinson plan for outlawry of war and persuaded William E. Borah to support it. In 1927 he took part in the shaping of what eventually became the Pact of Paris, and was a guest at the White House when the pact was ratified.

His devotion to peace was whole-hearted and disinterested, and one man could hardly do more. If his life-work has been wrecked, so has that of all the statesmen who in their various ways were striving to prevent war. Perhaps as a lawyer he was inclined to overestimate the binding force of written agreements in times of great stress. His brain-child, the Briand-Kellogg pact renouncing war as an instrument of policy, was ratified by nearly every government on earth, yet for binding the war demon it proved as fragile as a cobweb. But if war is ever abolished, he will deserve a high place among the idealists who work to that end.

"English Like She Is Spoke"

[*The Christian Leader,* Boston, Mass.]

The Boston Herald recently had an amusing editorial on the way in which broadcasters and even distinguished newspaper writers use the word "like." "It looks like Boston is going to kick," said the broadcaster. "It looks like the Vichy government is standing up a bit more stiffly," wrote the distinguished correspondent of *The New York Times.*

This usage is not as shocking as "between you and I" or "Mother baked some cookies for she and I," but it is serious enough to merit attention. Among the scholarly ministers of our free churches there are some who say "for she and I" and "It looks like the church is going ahead." We cannot go too far in our strictures, for the walls of our own house are thin and stones may easily come through.

But it is not too much to say that the greater the truth, the more important it is not to mar it by poor English, and the more public the position that a man holds, the more important it is not to make these glaring blunders.

The dog who strays into church and amiably mounts the pulpit wagging his tail is remembered long after the text is forgotten, and the use of "like" for "as" or the nominative for the objective will create an impression of a man that much good work will not obliterate.

As a Minister Leaves for the Army

(Continued from page 146)

down" to the ranks, asked the cabinet in open Conference to appoint him to a charge paying the minimum salary. It was a question whether he or a younger man, with children to rear and educate, should go to the more lucrative church that was open. I recall the hush that came over the Conference floor, like a breath of fresh air from heaven, when this actual demonstration of sacrificial brotherliness was made—the first that many of us had seen in a lifetime. Not necessary that year were all the vaunting shibboleths of our sacred brotherhood! It had been demonstrated, not in empty words, but in deed. To this day it does my heart good to attend Conference and look into the quiet face of that brother, now retired, and feel that he does not have to stand up and shout his deep convictions in this matter of social relations.

Personally, as I enter the chaplaincy, I rejoice greatly "that now at last your care of me hath flourished again" (Philippians 4:10) and that the church is setting aside a "Compassion Sunday" on which offerings will be received for relief of world-wide suffering, and for the support of churches and pastors who will be peculiarly situated to serve the religious and social needs of our boys here at home in our own camps. The going of our own sons from our own Sunday schools and Epworth Leagues has aroused us to face the amazing reality and extent of the forces of evil that threaten our democratic civilization. As the chaplain goes to assume his place amid the armed forces of our nation, he no longer feels that he is entering upon a pagan undertaking. On the contrary, he stands as a symbol of the responsibility and concern of an awakened church for its boys drawn from our factories, stores, and schools. His presence in the army says that the church has a part in the defense of our liberties and in the demand for justice and a righteous peace. He goes forth in the name of Christ and His church to minister to these boys. Most of them will know or see nothing of the church of Jesus Christ these years except as the chaplain, set free from practically all ecclesiastical encumbrances, is privileged to keep before them the gospel, which alone is the hope of stricken humanity. May God keep us true to this high commission!

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Northern District Letter

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H. D. HAWVER, Superintendent

Sub-zero temperatures and icy highways, while inconvenient and sometimes costly, may hardly be said to create a barrier against a full-time church program in northern New Hampshire. This fact was demonstrated on January 17, when, over perilous roads and through sleet, delegations of women from distant parts of the district met in First Church, Concord, for an all-day program and completed the district organization of the Woman's Society of Christian Service, the program of which was reported in a recent issue of the HERALD. There was a large attendance. Growing enthusiasm and promise for this new organization is felt, and under the gifted leadership of the new president, Mrs. G. B. Van-Buskirk, much may be anticipated.

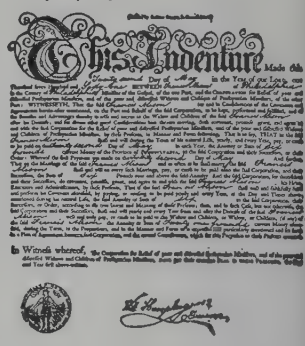
The debt survey is being completed by the district lay leader, Charles V. Kimball of Manchester. Definite plans looking toward the lay activities have been projected by the Conference and district leaders and superintendents, with special emphasis upon the March 7 district meeting in Concord with Dr. G. L. Morelock. The charge lay leaders will meet Dr. Morelock at four o'clock for conference, and at seven there will be a mass meeting. A special meeting of the District Conference for important business will be called for the supper hour at six.

The pastors' retreat in preparation for the program of evangelism, planned for February 19 at Littleton, will open at 10.30 A.M. with a worship service conducted by the pastor, Rev. Franklin P. Frye, followed by a statement by the superintendent on "The Bases for a Sound Evangelism," and the discussion of Area Calendar recommendations. In the afternoon, open discussion will center upon the following subjects: the preacher's prayer life, ventures in personal religion, sources found helpful in building up courage in the ministry, motives that move the pastor-evangelist, the measure of evangelistic effectiveness, and preparation for the work immediately ahead, closing with the administration of the Lord's Supper in charge of the superintendent.

Extension of the program of evangelism to the more rural and smaller churches has been planned by the committee in cooperation with the pastors of these communities. At Chichester a series of preaching services is now in progress with the following ministers cooperating: E. B. Wilson, C. E. Kimball, C. W. Kelley, H. H. Hare, Agnes Ellingwood, pastor of the church, H. D. Hawver, and James E. Wagner. Programs similar to this are in prospect for other communities of the district.

Fourth quarterly conferences are in progress, with the churches at Chichester, Pena-

A Facsimile of the First Life Insurance Policy issued in America.



The first life insurance policy issued in America was issued by the Fund. The Indenture issued on the life of Francis Alison in 1761 is the first of record with the Fund. The Presbyterian Ministers' Fund today has almost twenty-three thousand policies on the lives of ministers, their wives and theological students.

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ok, Franklin, Suncook, First and Baker emorial, Concord; Henniker, Bristol Alexdria, St. James, Manchester; Lisbon-ndaff, and Piermont visited. With few ceptions, the financial condition has been isfactory, and in some cases very good. lary increases of $100 each are noted at James and Piermont, both student apintments. World Service gains over last ar's figures are seen at Franklin, Penacook, d Lisbon. Improvement in church propy, strengthened morale, good spirit and erest have made these conferences a plea-re to conduct.

With the period of ingathering just beginng, some pastors are reporting results in cessions to membership. There is also a arked satisfaction and optimism over the cent organizational adjustments, with the nphasis upon simplification and contracn of organizational activity toward more stinct and worth-while goals. There still mains the need of stressing the place and portance of the church conference in the lendar of local community events, and durg this round of conferences the attempt being made to extend the influence by a ck-night service to which all the church embership may come and share in the ports and business.

Some churches acted upon the recomendations of the committee on evangelism d set aside January as a period for church endance. The results have been hearteng. The visitation by laymen is also being rried out with effect. Church budgets can balanced more easily by filling empty ws than by seeking to cut down expenses.

A New Odyssey

Mrs. Dwight W. Morrow

Many brave stories have come to us from ina in the last three years of war, but ne is more wonderful than the tale of e westward trek of her college students. They have gone by boat, cart, donkey, or foot, from the seaboard to the borders of bet, over 2500 miles, to find a place here they could study in safety. It has en a slow, dangerous journey, broken by hopeful halts when the marchers believed they had reached a haven.

Farmhouses and temples have been transformed into classrooms for a few months, and then the invading army would force another move westward.

It is a new Odyssey, this chronicle of the college on foot. The Chinese have proved to us afresh that a university does not depend upon buildings and comfort, simply on the spirit of teachers and students.

Among the westward pilgrims were the girls from Ginling College in Nanking, the only woman's college in the vast basin of the Yangtze River. You can picture their trip if you imagine an entire undergraduate body moving from Washington, D. C., to Chattanooga and then to Denver, all the time over rough roads under bombing. Like China's wild plum that "blossoms valiantly" in the cold, these girls have shown their spirit in peril. After three months they reached Chengtu, where the West China Union University received them, and today two hundred students are carrying their regular program there. The march has ceased, but not the danger. Air raids are frequent. In Nanking, three courageous members of Ginling's staff held the home campus during the terrible days of the Japanese invasion and rescued 10,000 women and children. Classes are now going on there for these war widows and orphans.

Any institution might be proud of Ginling's academic record under Mrs. Lawrence Thurston, her first president, and now under Dr. Wu Fi-Fang, one of the leading stateswomen in China. The college has given trained doctors, nurses, teachers, writers, scientists, and mothers for the new China, and her war work is characteristic of her fine tradition of service. This year Ginling is twenty-five years old.

For Rural Leaders

Announcement is made of the third Interdenominational School for Rural Leaders, to be held at Garrett Biblical Institute, Evanston, Ill., from June 16 to July 18. Sponsored by the Town and Country Committee of the Federal Council of Churches and the Home Missions Council and of the Illinois Church Council, the school and courses to be offered include sociology, church and community, and recreational activities dealing with subjects of particular value to pastors serving rural churches. The Garrett summer term is held at the same time as the Rural School and all courses are open without charge to those who register in the Rural School.

Among the instructors who will participate in the school are: Dr. Benjamin H. Hibbard, professor of agricultural economics, University of Wisconsin; Dr. Rockwell C. Smith, Garrett Biblical Institute; Dr. Mark Rich, rural secretary, American Baptist Home Mission Society; Dr. A. J. Walton, secretary, Department of Town and Country Work, Methodist Church; Richard H. Edwards, National Council on Religion in Higher Education; Dorothy C. Leiffer, Garrett Biblical Institute; Lynn Rohrbough, Cooperative Recreation Service.

A limited number of scholarships will be available for men who cannot attend the school without assistance. Information concerning them should be secured from the secretary of the Department of Town and Country Work, 1701 Arch Street, Philadelphia, Pa.

BOOK REVIEWS

★

"What Shall I Preach?"

Preaching in These Times. Lyman Beecher Lectures of Yale University. Charles Scribner's Sons: New York. Price, $2.

One of the best answers to the preacher's question "What shall I preach?" is contained in this latest volume of the Lyman Beecher Lectures. These lectures were delivered by six eminent preachers of our country—George A. Buttrick, W. Aiken Smart, Arthur H. Bradford, Elmore M. McKee, Edwin McN. Poteat, and Ernest F. Tittle. This book is not a collection of six sermons, but is composed of six rather long chapters, full of practical instruction, unusual illustrations, and pertinent comments. Although the lectures were delivered by six men, there is remarkable unity in them, yet with much variety and suggestiveness. The volume fully justifies the departure from the long-established custom of having one man deliver all these lectures—a custom broken only once before.

This book, like the Bible in which it is grounded, is God-centered. Its God is the God and Father of our Lord and Saviour Jesus Christ, the God who is Lord of heaven

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William Thomson, B. D., Ph. D.

James Richard Jewett Professor of Arabic, Harvard University

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and earth. These six men are thoroughly optimistic, but they see no hope for men individually and collectively in any other name than that of Jesus Christ, in whom God is incarnate for the redemption of men from their sin, spiritual blindness, deafness, cruelty, fear, despair, and defeatism. Our hope is in our becoming God-centered individually and socially. Psychology, economics, politics, science, as necessary as they are in their place, are absolutely insufficient for man's spiritual and moral salvation.

Whether men recognize it or not, their deepest need is God. Hence the imperative duty of the preacher and the church is to confront men with God, help beget in them a consciousness of God, and ground them in the great eternal fundamentals of the Christian faith. This demands that the preacher himself be grounded in these fundamentals.

The Road to Abundance

INTO ABUNDANCE. By Soren K. Ostergaard. Willett, Clark & Co.: Chicago, New York. Price, $1.50.

This book is a discussion of our social order, pointing out some of the defects of our present capitalistic system with its poverty and unemployment, and offering "A Recipe for Abundance" and indicating a number of "Steps in the Right Direction."

Governor Culbert L. Olson of California writes in the Foreword: "Books such as this are valuable, not because they may advocate some scheme to translate society into a new epoch, but because they assist in clarifying and crystallizing new, usable social concepts, which we can substitute for old, worn-out superstitions and economic notions that clutter and block the road we travel."

The first fifteen pages of this volume are covered with twenty pictures contrasting want and wealth in America and indicating the vast unused possibilities. They reflect achievements and heartaches, but most of all they reveal potentialities. "The Basis of American prosperity" is democracy, freedom, equality. It elevates man in the scale of values, makes people masters of their own fate, and demands that each shall count for one and no more. But our economic institutions are not in accord with that American political philosophy. The author graphically depicts our economic institutions by means of "The Parable of the Water Tank" for the purpose of revealing the causes of unemployment and poverty. This is interesting and plain enough to be read on the run. The chapter on "Doing Business Without Money" explains the cooperative self-help plan. The family is the pattern of organization. The basis of work is willingness and the basis of distribution is need. TVA, PWA, USHA, etc., are discussed as steps in the right direction.

Mr. Ostergaard, as one might guess from the name, is a native of Denmark, but was graduated from college in Illinois and received degrees from Harvard and the University of Chicago. He taught school and was, until recently, in the life insurance business in Chicago.

A Study of the Lord's Prayer

BOLD TO SAY. By Austin Pardue. Charles Scribner's Sons: New York. Price, $1.75.

"Bold to Say" is most unhappily titled. Who would ever imagine that it was a book about the Lord's Prayer? In the introductory words of an ancient liturgy, the most lowly can be "bold to say" the Lord's Prayer, for rightly understood it satisfies the desires of all mankind—hence the title of this volume. The author, Dr. Austin Pardue, is dean of St. Paul's Cathedral in Buffalo, N. Y. His preaching and radio addresses have attracted an unusually large number of hearers. In his written and spoken word he places particular emphasis on personal religion.

"Desire" is the key word of this book. The Lord's Prayer is, according to St. Thomas Aquinas, a series of perfect desires. The author aims to distinguish between a desire and a wish, to show that a true desire is a force of tremendous power, and to offer a program to aid in discriminating against wrong desires and in building and choosing right desires. The illustrations and examples have a personal quality and are taken largely from everyday life.

Antidote to Prejudice

CANDLES IN THE NIGHT. Edited by Joseph L. Baron. Preface by Carl Van Doren. Farrar & Rinehart: New York. Price, $2.50.

Anyone who likes good stories will enjoy this book. The stories were written originally in nine different languages and were culled from fourteen national literatures. They are by such masters as Anton Chekov, Maxim Gorky, Anatole France, Ben Ames Williams, and Coningsby Dawson.

These stories have two elements in common: a Gentile author and a Jewish subject. The object of the book is to help Gentiles and Jews to understand each other and so the better to cooperate as free men in America.

As one reads these truly great stories one is impressed again and again by the fact that the finest intellects from Boccaccio to Stephen Vincent Benét have always recoiled against anti-Semitism. As Van Doren says in his preface, "anti-Semitism is always savage reasoning." Prejudice belongs to the tribal stage of man's history.

At such a time as the present it is well to remember that the cause of the Jew has been championed by the choicest spirits on earth. These agonizing and cruel years in Europe are teaching us that where the Jews are not safe, nobody is safe.

These stories are really "Candles in the Night." And this night is so very dark that even a candle makes a warming glow.

Books Received

OUR DWELLING PLACE: A Book of Private Worship. Photographs by Gilbert Larsen. Devotional Patterns by Clarence Seidenspinner. Abingdon-Cokesbury Press: New York, Nashville. Price, $2.

WHY THE CROSS? By G. Ray Jordan. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.

LIFE'S INTIMATE RELATIONSHIPS. By Talmage C. Johnson. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.50.

SONGS IN THE NIGHT. By W. R. Siegart. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.

FACES ABOUT THE CROSS. By Clovis G. Chappell. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.50.

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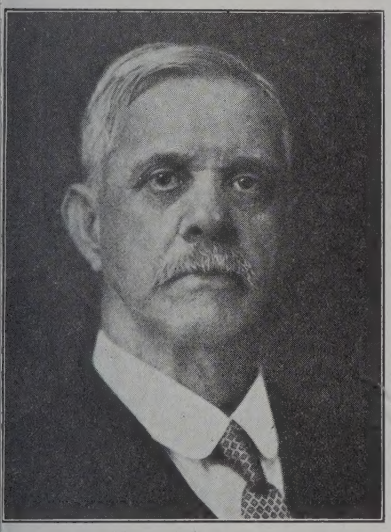
Faithful Minister

Rev. George R. Moody, who died suddenly at his home in Ballardvale, January 14, of a cerebral hemorrhage, was born in Methuen, September 7, 1866. At the age of sixteen, he entered Phillips Academy, Andover. Later his parents moved to Ballardvale, and it was the Ballardvale Methodist Church that made him a local preacher.

For several years he combined Sunday preaching duties with his daily work in other occupations. Then he became pastor at Alton and Edmunds, Maine, where he built a new church and made repairs on the parsonage. After a score of years as a local preacher, he was admitted to the New England Conference in 1904.

From 1899 to 1905 he was pastor at South Worthington, including in his ministry a number of small communities in that vicin-



THE LATE REV. GEORGE R. MOODY

ity. His later appointments were Belchertown and Dwight, West Medway, Lunenburg, Townsend, and North Brookfield. He was also assistant for a time at Trinity Church, Cambridge, and at Morgan Memorial, Boston. He retired in 1926.

Mr. Moody was married on September 12, 1888, to Sarah Ann Fallows of Ballardvale. Mrs. Moody died November 6 last. Mr. Moody is survived by three sons—George F., director of training and principal of the Horace Mann Training School, Salem State Teachers College; Dwight L., a research engineer in the Bell Telephone Laboratories, New York City, and Robert E., professor of history in Boston University. There are also several grandchildren.

Funeral services, held January 16 in the Ballardvale Methodist Church, the pastor, Rev. C. E. Wilson, officiating, were followed by interment in the family lot in Spring Grove Cemetery, Andover.

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We hope the churches will endeavor to pay their apportionments for the New England Deaconess Association before Conference. There should be no blank spaces in the "Deaconess Homes" column in the Conference Minutes.

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F. C. MOORE, Treasurer

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Books for Lenten Reading

Chosen by RALPH W. SOCKMAN, Pastor of Christ Methodist Church, New York City

A PREFACE TO CHRISTIAN THEOLOGY. By John Mackay. Macmillan. $2.

THE WORLD'S NEED OF CHRIST. By Charles A. Ellwood. Abingdon-Cokesbury. $2.

HIS CROSS AND OURS. By Joseph Fort Newton. Harper. $1.50.

CHRISTIANITY. By Harris Franklin Rall. Scribner's. $2.50.

THE PRACTICE OF HIS PRESENCE. By Thomas A. Stafford. Revell. $1.50.

DARE YOU FACE FACTS? By Muriel Lester. Harper. $1.25.

THE BIBLE SPEAKS TO OUR GENERATION. By Frank Glenn Lankard. Oxford University Press. $2.

IS THE KINGDOM OF GOD REALISM? By E. Stanley Jones. Abingdon-Cokesbury. $2.

THE SERMON ON THE MOUNT. By Martin Dibelius. Scribner's. $1.50.

REALITY AND RELIGION. By Henry P. Van Dusen. Association Press. 50 cents.

CAN CHRISTIANITY SAVE CIVILIZATION? By Walter M. Horton. Harper. $2.

NOT ALONE. By Joseph R. Sizoo. Macmillan. $1.25.

FACES ABOUT THE CROSS. By Clovis G. Chappell. Abingdon-Cokesbury. $1.50.

HE OPENED THE BOOK. By Teunis E. Gouwens. Revell. $1.50.

HOW TO FIND HEALTH THROUGH PRAYER. By Glenn Clark. Harper. $1.50.

THE SPRINGS OF CREATIVE LIVING. By Rollo May. Abingdon-Cokesbury. $2.

THE GOSPEL OF THE KINGDOM. By Frederick C. Grant. Macmillan. $2.

THE CREED OF CHRIST. By Gerald Heard. Harper. $2.

RELIGION YESTERDAY AND TODAY. By Henry Sloane Coffin. Abingdon-Cokesbury. $1.75.

MODERN MAN AND THE CROSS. By John C. Schroeder. Scribner's. $1.50.

THE MAKING OF THE SPIRITUAL MIND. By Robert MacGowan. Revell. $1.

BOLD TO SAY. By Austin Pardue. Scribner's. $1.75.

AMERICAN MIRROR. By Halford E. Luccock. Macmillan. $2.50.

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New York Letter—

PRISONERS FOR CONSCIENCE' SAKE

PRESIDENT H. N. MACCRACKEN AT CHURCH FEDERATION MEETING—MISSIONARY INSTITUTES—RED-LETTER DAY

NEW YORK CITY, FEBRUARY 4.—Yesterday there was placed in my hands a stenographic account of the trial of the eight Union Theological students who have received a prison sentence of a year and a day for their failure to register under the Selective Service and Training Act. A careful reading of this verbatim report of the trial impresses one with the sincerity and courage of these young men who put obedience to the will of God, as they saw it, above obedience to the laws of the state. It is obvious that they are not suffering from a "martyr complex" and neither do they have a "holier-than-thou" attitude. Their statements to the court reveal a spirit of humility and courage which makes one think of a certain young man in Palestine in the long ago.

More than once I have heard it said that these students should have registered as required by law, and then claimed exemption as conscientious objectors in the manner prescribed by law; but this criticism loses sight of the fact that the law automatically exempts pastors and theological students (an exemption that Protestant pastors and students did not ask and do not want) and that therefore the only way for these young men to bear witness to their convictions was in refusing to register. And their witness has not been in vain. One young man of my own church who registered as a conscientious objector said to me recently, "Ten thousand fellows with the courage of those Union students could force the repeal of this peacetime conscription."

To these young men, now incarcerated like the criminals they are not, The Methodist Church has a real obligation. Some of them at least have been inspired to take their stand by the teaching they have received from the church: from its Sunday schools, its pulpits, its General Conference pronouncements. While the church raises $250,000 to minister to the young men in our training camps (a most commendable undertaking), let it not forget that there are eight young men in the Federal Prison at Danbury, Conn., for conscience' sake.

* *

President Henry Noble MacCracken of Vassar College was the principal speaker at the 112th annual meeting of the Brooklyn Church and Mission Federation held last Thursday evening. He expressed his belief that the battle for American entrance into the war is in full activity, that the outline of strategy is clear and the slogans are devised, and that publicity offices are working night and day. "The psychologists have selected the emotions. The speakers have their themes selected." He severely criticized ministers and leaders of thought in the theological world for assisting in the propaganda "to persuade the great Christian public of America that war is our inevitable course."

Rev. Phillips Packer Elliott, pastor of the First Presbyterian Church of Brooklyn, was elected president of the federation for the ensuing year. Rev. J. Henry Carpenter continues as the executive secretary.

* *

The New York East Conference is being covered this week by four missionary institutes, held at the following places: Wednesday, Jamaica, L. I.; Thursday, Stamford, Conn.; Friday, Babylon, L. I.; and Saturday, Waterbury, Conn. The same program with the theme "Christian Service in a Distracted World" will be carried out at each institute. Dr. Robert E. Brown, director of Union Clinical Hospital, Chengtu, China, will speak on "Ministering to a War-Torn World"; Dr. Samuel H. Sweeney, pastor of St. Mark's Church, New York City, on "Christian Democracy and the Underprivileged"; and Dr. W. G. Cram, executive secretary, Joint Division of Education and Cultivation of the Board of Missions and Church Extension, on "The Missionary Crisis Presents a New Strategy." Bishop Francis J. McConnell will bring each institute to a close with an address on "A United Church in a Distracted World." These institutes are being held under the auspices of the Conference Board of Missions, of which Rev. Walter E. Thompson is chairman and Rev. George S. Lackland, executive secretary.

* *

"To familiarize the churches of the district with the plans and programs arranged to further the benevolent causes of Methodism, and to provide inspiration and help for mission workers in the local church" was the announced purpose of a District Missionary Institute held on January 23 at Yonkers, N. Y., under the direction of Rev. John Meredith Pearson, superintendent, and Rev. Walter J. Benedict, district missionary secretary. Among the speakers were Dr. Karl K. Quimby, Division of Education and

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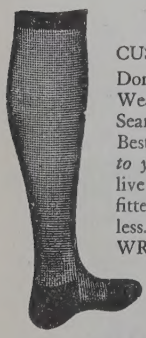

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Cultivation of the Board of Missions and Church Extension, who spoke on "Our Church Faces the Present Crisis," and Dr. Emery Ross, general secretary of the Foreign Missions Conference of North America, whose subject was "The Christian Church Mobilizes to Meet the World Need."

* *

Rev. Lawrence T. Hosie succeeds Rev. A. J. Muste as pastor of the Presbyterian Labor Temple, Second Avenue and Fourteenth Street, New York City. Dr. Muste has resigned in order to become secretary of the Fellowship of Reconciliation. Dr. Hosie has had wide experience in the service of underprivileged areas and foreign-language groups, and has had extensive contact with labor leaders and those engaged in the protection of the rights of the workers. He is a graduate of Colgate University and Union Theological Seminary.

* *

Under the leadership of the pastor, Rev. Harold R. Brennan, St. John's Methodist Church of New Rochelle, N. Y., held a "Golden Memories Anniversary," January 12 to 19, celebrating the fiftieth anniversary of the building of the present edifice, and the 134th anniversary of the organization of the church and the erection of the first house of worship. In addition to the Sunday services, the program included a "Golden Memories Prayer-Meeting," a Young People's Night, and a banquet. Among the guest speakers who appeared on the program were Dean Rockwell Harmon Potter; Rev. W. Wofford T. Duncan, pastor of St. John's Church 1907-1914; Rev. Theodore C. Bobilin, pastor of the Methodist Church in Hempstead, L. I.; Rev. Paul E. Scherer, pastor Holy Trinity Lutheran Church, New York City; and Bishop Francis J. McConnell.

* *

Tomorrow is a red-letter day in the history of religious education in New York City. The first week-day religious school sessions will be held under the recently enacted state law permitting students to be released from public school classes an hour each week for religious training. On Wednesdays the children whose parents have made application will be released from school at two o'clock for the purpose of attending a class for religious instruction. Protestants, Catholics, and Jews are cooperating in establishing experimental schools in selected centers in each of the five boroughs of the city. In making the announcement of the opening of the schools tomorrow, Rev. Walter M. Howlett, executive secretary of the Greater New York Interfaith Committee, said: "This is no new experiment, as there are already something over one million children in forty-one states of the Union on released time for religious education. In New York State there are one hundred and ninety-three communities where this work is being conducted. . . . The aim of religious leaders of the program is to educate the children of the state to be good citizens, respectful to the laws of God and mindful of their obligations to neighbors." LESTER WARD AUMAN.

Birth

GIFFORD—In Cambridge, January 30, to Rev. and Mrs. Hamilton M. Gifford, a son, James Blair.

Church Register

HERALD CALENDAR

Boston Methodist Social Union Professor Basil Mathews, Speaker, Jacob Sleeper Hall, February 17
Ministers' Spiritual Retreat, Springfield District, Chicopee Falls, February 18, 19
Conference on Ministerial Training, Gammon Theological Seminary, Atlanta, Ga., February 18-21
Worcester District Meeting, Wesley Church, Worcester, February 19
Norwich District Ministers' Retreat, Storrs, Conn., February 19
Providence District Ministers' Meeting, Cochesett, February 19
Providence District Laymen's Meeting, Attleboro, March 11
Norwich District Laymen's Conference and Rally, Willimantic, Conn., March 12
Worcester District Laymen's Meeting, Wesley Church, Worcester, March 17
Methodist Student Conference, Epworth Church, Cambridge, March 22, 23
China Central Conference, April 2
Council of Bishops, Nashville, Tenn., May 9
Second National Methodist Student Conference, December 29, 1941-January 2, 1942

W. S. C. S.—The Boston District Woman's Society of Christian Service will meet February 25 at Morgan Memorial. Sessions at 10.30 A.M. and 2 P.M.

MRS. G. W. SPENCER, Sec.

POST OFFICE ADDRESS—Rev. Lawrence S. Staples, Hartland, Maine. Mr. Staples was transferred to Hartland from Stonington last October.

Bits of Fun

A man in the pit of the theater was annoyed by continual conversation in the row behind.

"Excuse me," he said, "but I can't hear a word that's being said."

"Oh," replied the talkative one, indignantly. "And is it any business of yours what I'm saying to my wife?"—*Selected.*

Doctor—I told you to stick to a vegetable diet, and now I see you eating rabbit.

Patient—Well, you see, this rabbit ate up my vegetable garden.—*Exchange.*

Officer—You've being doing sixty miles an hour. Don't you care anything about the law?

Lady—Why, officer, how can I tell? I've only just met you.—*Camp and Home News.*

Bill's mother is ultra-modern and the lad hears much talk of calories. When calling on a neighbor where a new baby recently arrived, the conversation drifted to health.

"I want my baby to make a healthy-looking boy like Jack."

"Feed him calory," Bill advised.—*Indianapolis News.*

Plan of Annual Conferences

NORTHEASTERN JURISDICTION

Conference	*Date*	*Place*	*Bishop*
Baltimore	June 4	Washington	Leonard
Central Penn.	April 16	Harrisburg	Leonard
E'st'n Sw'di'h	April 16	Brooklyn	Flint
East German	March 27	Brooklyn	Flint
Maine	April 24	Caribou	Oxnam
N'w Ha'ps'ire	April 16	Nashua	Oxnam
New England	May 14	Cambridge	Oxnam
N E Southern	June 4	New London	Oxnam
New York	April 24	New York	McConnell
New York E.	May 14	Brooklyn	McConnell
Newark	May 1	Newark	McConnell
N. New York	May 15	Malone	Flint
Peninsula	May 13	Referred	Leonard
Puerto Rico Mission	Feb. 12	Ponce	Richardson
Philadelphia	March 6	Allentown	Richardson
Troy	April 17	Saratoga S	McConnell
W. Virginia			
Wyoming	April 24	Scranton	Richardson

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Union Theo. Library
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New York, N.Y.

EDUCATION as presented by an anonymous writer in 1815, ...ed to Boston University School of Theology today (continued from last week's Zions Herald):

"I now proceed to another most important consideration. We have seen, that a large number of young men, whose tastes and feelings lead them to the ministry, is not to be expected. It is also a fact, and a very decisive fact, that those young men who possess these tastes and feelings generally belong to the families, whose circumstances are confined, and whose means of educating their children are exceedingly narrow. The children of the rich, born to prospects of ease, and formed to gaiety if not licentiousness by indulgence, have little relish for the ministry. On the contrary, the sons of poorer families, whose circumstances impose great self restraint, whose collegiate education is their whole portion, and often demands their own as well as their parents' exertions, are naturally formed to greater seriousness and consideration and to a willingness to meet the toils and uncertainties of the ministry. From this class of the young, the ministerial profession does accordingly receive its largest supplies. Do we not at once discover from this statement, that this profession demands from the community peculiar encouragement?—Let me briefly repeat what I have said. From the nature of the ministry, a small proportion of the young are disposed or fitted to enter it, and of this small number a considerable part are unable to defray the expenses of their education; and yet the community has the highest possible interest in giving them the best education which the improvements of the age and the opulence of the country will admit. Is it not as clear as noon day, that there ought to be provided liberal funds for this most valuable object?"

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